THE RELIEF SOCIETY MAGAZINE

MARCH, 1917

SPECIAL ARTICLES

An Interesting Outgrowth of the Relief Society in Nauvoo
J. M. Monroe
From *Times and Seasons.*

Anniversary Day Programs

The Relief Society Ward President
Annie Wells Cannon

Organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints
Room 29, Bishop's Bldg., Salt Lake City, Utah
$1.00 a Year—Single Copy 10c

Vol. IV. No. 3.

BE SPECIFIC

When you order sugar, be particular to specify that "made by the Utah-Idaho Sugar Co." These words are stamped on each bag for your protection.

You want the purest, whitest and sweetest sugar produced.

EXTRA FINE

Table and Preserving Sugar

ABSOLUTELY PURE

is the standard of sugar perfection. Order it by the bag —10, 25, 50 and 100 pounds. We also put up a 48 pound bag for parcel post orders. Order from your dealer.

MADE BY

UTAH-IDAHO SUGAR CO.

JOSEPH F. SMITH, PRESIDENT

THOS. R. CUTLER, VICE-PRES. AND GEN'L MGR.

TWO BOOKS

Family Record of Temple Work for the Dead. A simplified form, with complete instructions for properly recording this work.

L. D. S. Family and Individual Record Arranged specially for recording in a most desirable and concise form, important events in the lives of the members of the Church. These books are sold at $1.25 each.

Deseret News Book Store

6 MAIN STREET

When WE Make Your Portraits, YOU get the Correct Style, Excellence and Satisfaction

The Thomas Studio

Phone Was. 3491 44 Main St.

Established 1877 Phone Was. 1370

STAR PRINTING CO.

SUPERIOR PRINTING

35 P. O. PLACE SALT LAKE CITY

Have You Read The Women of The Bible, By ELDER WILLARD DONE If not, Why not?

The book will help you in your Theology Lessons, it will give you a greater insight and love for the Bible characters, and will also make you glad that you are a woman and a sister to these good and glorious women who lived and loved and suffered even as we do today.

Buy one for yourself, your mother, daughter or friend.

PRICE, 75c

For Sale by **Deseret News Book Store**

The Relief Society Magazine

Owned and Published by the General Board of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

CONTENTS.

MARCH, 1917.

The Relief Society Sisters.....Maud Baggarley 121
Frontispiece (Nauvoo) 122
An Interesting Outgrowth of the Relief Society in Nauvoo..
.....J. M. Monroe 123
Home of Heber C. Kimball, Nauvoo..... 128
Mothers in Israel.....Mary Ann Stearns Winters 131
An Interesting Occurrence in Canada.....Edward J. Wood 135
A Morning Reverie.....Annie D. S. Palmer 138
Anniversary Day Programs..... 140
Home Evening Entertainment .....Morag 145
The Music Page..... 146
Admiral George Dewey and Homer Davenport.....
.....Alice Louise Reynolds 147
The Relief Society Ward President....Annie Wells Cannon 149
Notes From the Field.....Amy Brown Lyman 151
Home Science Department.....Janette A. Hyde 156
Current Topics .....James H. Anderson 158
Editorial: Our Annual Day 160
Guide Lessons 164

ADVERTISERS' DIRECTORY.

Patronize those who advertise with us

BENEFICIAL LIFE INSURANCE CO., Vermont Bldg., Salt Lake City.
DAYNES-BEEBE MUSIC CO., 45 Main St., Salt Lake City.
DESERET SUNDAY SCHOOL UNION BOOK STORE, 44 East South Temple Street, Salt Lake City.
DESERET NEWS BOOK STORE, Books and Stationery, Salt Lake City.
KEELEY ICE CREAM CO., 55 Main, 260 State Streets, Salt Lake City.
MERCHANTS' BANK, Third South and Main Streets, Salt Lake City.
McCONAHAY, THE JEWELER, 64 Main Street, Salt Lake City.
RELIEF SOCIETY BURIAL CLOTHES, Beehive House, Salt Lake City.
GENEALOGICAL SOCIETY, 60 East South Temple.
OREGON SHORT LINE RAILWAY, Salt Lake City.
SALT LAKE KNITTING STORE, 70 S. Main.
STAR PRINTING CO., 30 P. O. Place, Salt Lake City.
SANDERS, MRS. EMMA J., Florist, 278 So. Main St., Salt Lake City.
SOUTHERN PACIFIC RY., Second Floor, Walker Bk. Bldg., Salt Lake City.
THOMAS STUDIO, Photographs, 44 Main Street, Salt Lake City.
TAYLOR, S. M. & CO., Undertakers, 251-257 E. First So. St., Salt Lake City.
UTAH-IDAHO SUGAR COMPANY, Salt Lake City, Utah.
UTAH STATE NATIONAL BANK, Salt Lake City.
"WOMEN OF THE BIBLE," by Willard Done.
Z. C. M. I., Salt Lake City.

The Bank With a Heart

It doesn't take you long to find out why the "Merchant's" is everybody's bank after you get inside. The officers and employes are there to serve you, cheerfully but in a business-like manner.

There's no chilly coldness. It's a bank with a heart. The kind of a bank for every woman's account. 4 per cent on savings.

"The Bank with a Personality"

Merchant's Bank

Capital $250,000. Member of Salt Lake Clearing House.
John Pingree, Prest.; O. P. Soule, V. P.; Moroni Heiner, V. P.; Radcliffe Q. Cannon, L. J. Hays, Asst. Cashiers.

Cor. Main and Third South, Salt Lake City, Utah

ARE WE OF ISRAEL?

By GEO. REYNOLDS

A NEW EDITION NOW READY

Paper Binding 25c Postpaid

Deseret Sunday School Union Book Store

44 East on South Temple
Salt Lake City, - Utah

SALT LAKE'S LADY FLORIST

Mrs. Emma J. Sanders

278 South Main Street
Schramm-Johnson No. 5

Phone Wasatch 2815

Salt Lake City, - Utah

BURIAL INSURANCE

IN THE BENEFICIAL LIFE INSURANCE COMPANY

The women of the Relief Society have now the opportunity of securing a sufficient sum for proper burial by the payment of a small monthly amount. The moment you sign you policy your burial expenses are assured without burdening your children. Talk to us about this. RELIEF SOCIETY HEADQUARTERS, or

Beneficial Life Insurance Company
Relief Society Department

HOME OFFICE: VERMONT BUILDING, SALT LAKE CITY, UTAH

"Banking Perfection under U. S. Inspection"

THE UTAH STATE NATIONAL BANK SALT LAKE CITY UTAH

One of the largest banking institutions of the West with ample resources and unexcelled facilities.

Officers

Joseph F. Smith, President
Heber J. Grant, Vice-President
Rodney T. Badger, Vice-Prest.
Henry T. McEwan, Cashier.
George H. Butler, Asst. Cashier

Established 1860 Incorporated 1908

S.M.TAYLOR & Co.

Undertakers and Embalmers

Successors to

Joseph E. Taylor

The Pioneer Undertaker of the West
Fifty-three years in one location—

251-257 East First South Street
Salt Lake City, Utah

Efficient Service, Modern Methods
Complete Equipment

THE RELIEF SOCIETY SISTERS.

By Maud Baggarley.

The Call.
The world is thine, O woman,
Fare forth from thy narrow walls,
There are many fields of labor,
Come—for the Master calls.

From thy nest hath flown the fledglings,
So strong and fleet of wing,
Thou cherished and guarded and nourished
And sent them forth to sing.

And now that thy home is empty,
Step without thy door,
See the hands that trembling beckon
Beseeching thee evermore,
To pity and succor, O woman;
Hasten, their need is sore!

The Answer.
From shack, and cottage, and mansion
The willing workers came—
"God needs us," they softly whispered,
And in His holy name
Went forth on errands of mercy
And asked neither gold nor fame.

Now the stars look down on them toiling
For their work is never done.
But the sick and dying bless them,
And many a soul is now
'Gainst the Lord's triumphant coming.

Silent and unassuming,
Serene and calm of face,
Like the ocean tide in-coming,
Resistless their power and grace.
Tho' they seek no crown of laurel,
When the small and great shall 'rise
Jehovah Himself shall bless them
For their work beneath the skies.

NAUVOO *Painted by Piercey, in 1853.*

THE

Relief Society Magazine

VOL. IV. MARCH, 1917. No. 3

An Interesting Outgrowth of the Relief Society in Nauvoo.

It is not generally known that there was an organization for young people in the early days of Nauvoo, nor that the organization was an outgrowth of our Relief Society. Our readers will enjoy the following account of that event, and especially the words spoken by our great Prophet-leader, Joseph Smith:

A SHORT SKETCH OF THE RISE OF THE YOUNG GENTLEMEN'S AND LADIES' RELIEF SOCIETY OF NAUVOO.*

One evening in the latter part of January last, a few young people having assembled at the house of Elder H. C. Kimball, the follies of youth, and the temptations to which they are exposed generally, but more especially in our city, became the topic of conversation. The company were lamenting the loose style of their morals—the frivolous manner in which they spent their time—and their too frequent attendance at balls, parties, etc., etc., when Elder Kimball proposed that an appointment should be given out expressly for the young ladies and gentlemen, and he would give them such instruction and advice as the Spirit of the Lord might suggest to him; which, if followed, would doubtless lead to a reformation in the conduct of his young friends. This proposition was received with delight, and acted upon with alacrity.

An appointment having been given out, a number of the young people assembled at the house of Elder Billings, when Elder Kimball addressed them for some time upon the duties of

*_Times and Seasons_, Wednesday, April 1, 1843, page 154.

children to their parents, to society, and to their God; exhorting them to lay aside their vanity, light-mindedness, pride, and frivolity; and endeavor to show themselves worthy of the religion which they had embraced; advising them to shun evil company (for by an individual's company is his character estimated), and to be obedient to their parents, for this is the first commandment with promise.

This address was so well received by the assembled congregation, that it was voted, almost by acclamation, that a similar meeting should be held on the ensuing week. An appointment was accordingly circulated for the next Wednesday evening at Brother Farr's schoolroom, as Elder Billings' house was too small to contain the assemblage.

On the appointed evening, the room was filled to overflowing. Elder Kimball addressed the crowded, but silent and attentive congregation, for the space of an hour, in that plain, simple, and affectionate manner, which goes directly to the heart, and which is so natural to the speaker. He first explained the duty which the youth owed to themselves and the manner in which they might obtain honor and respect, viz., by applying their minds with determined perseverance to all the studies commonly deemed necessary to fit them for active life, and polish them for society; also to the study of the Scriptures, the Book of Mormon, the book of Doctrine and Covenants, and the theological work of their most talented elders. By pursuing this course, said he, "you will be enabled to give a reason for the hope and the joy which exists within you—you will always be prepared to explain the doctrine in which you believe—you will ever be ready to prove and defend your religion—you will be well received in company, and will be esteemed by all wise and good men. We who have borne the heat and burden of the day, will soon go the way of all the earth, and give place to you, my young brethren. You will soon come upon the stage of action, and be called upon to carry the glad tidings of the new and everlasting covenant to the remotest parts of the earth, and proclaim the news of gospel grace to a lost and ruined world. Strive, therefore, to show yourselves worthy of your calling; be dutiful, be humble, be faithful, be obedient, and acquit yourselves like men, and women of God." He concluded his interesting discourse with a general exhortation to keep all of the commandments of God, to associate with none but the wise and virtuous, and lastly to keep themselves pure and unspotted from the world. This discourse like the preceding one, was received with delight by all the hearers.

Brother Farr then made a few short but pertinent remarks, when a vote was taken whether the meetings should be continued, which was carried unanimously in the affirmative. This room

being also too small, the next appointment was made for the meeting to be held at the house of President Smith.

Notwithstanding the inclemency of the weather the house was completely filled at an early hour, and numbers were obliged to depart for want of room. The assembly were as usual addressed by Elder Kimball who, in a solemn and impressive manner, warned the young people against the evils to which they were exposed, and the temptations to which they were peculiarly subject; not only from their youth and inexperience, but also from their sanguine and excitable temperament. He exhorted them to be guided by the voice of reason and judgment, and pay strict attention to the advice and command of their parents who, being of maturer years, and a longer experience, are much better calculated to guide the pathway of youth, than they themselves. He warned them against giving heed to their passions, which he said would lead them into many snares, and difficulties. He advised them never to be forward in company, for "a wise head keeps a silent tongue;" to be condescending to their inferiors, kind and conciliating to their equals, and deferential but not slavish to their superiors. He warned them against frequenting balls and such places, which, he said, would generally lead to many evil practices, and would draw away the mind from more innocent amusements, and from their duty to their parents. He said he had not now, nor ever had, any objections to having young people meet together in social parties, or indulging in any rational amusement; but, he strongly opposed carrying it to extremes, as it generally was. He concluded this address by exhorting them to give heed to his advice, for it was according to the holy Scriptures, and "to live by every word that proceedeth out of the mouth of God."

The house being still too small, the next meeting was appointed at the lodge-room over President Smith's store.

At the appointed time this large room was filled to overflowing, and the great number which assembled, testified to the increasing interest, in which these meetings were held by the youth of the city. Again Elder Kimball addressed them and gave them such advice as would be useful to them at the present time and also in their future lives.

At the next meeting President Smith was present and addressed the young gentlemen and ladies for some time. He expressed his gratitude to Elder Kimball in the strongest terms, for having commenced and carried on in so masterly a manner the good and glorious work he had undertaken. He said it would be the means of doing a great deal of good, and of benefiting his young friends more than they were aware of; that the gratitude of all good men, and of the young people whom he had so much

benefited, would follow him through life and "when gray hairs should his temples adorn," he could look back with pleasure upon the winter of 1843, when he was engaged in promoting the cause of benevolence, and preparing his young friends for the glorious career which awaited them.

He said that he stood before them with more embarrassment, than he would before kings, nobles, and great men of the earth, for he knew the crimes of which the latter were guilty, and knew precisely how to address them; but his young friends before whom he now stood were guilty of none of these crimes, and he hardly knew what to say. He said he had never in his life seen such a large company of young people assembled together, pay such strict attention, listen with such profound silence, and keep such good order, as the assembly now before him. He praised their good conduct, and taught them how to behave in all places, explained to them their duty, and advised them to organize themselves into a society for the relief of the poor.

As a commencement to their benevolent efforts, he offered a petition from an English brother by the name of Modesley, who was lame, and who wished them to build him a house, that he might have a home among the Saints. This worthy brother had gathered together a few materials for this purpose, but was unable to use them; and, now, relying upon the active benevolence of the young people of Nauvoo, he sends this petition that this gathering might act upon it as it deems proper. President Smith advised them to choose a committee to collect funds for this purpose, and to perform the charitable work as soon as the weather became suitable. He gave them much good advice, to guide their conduct through life and prepare them for a glorious eternity. He said he was very much pleased with the course Elder Kimball had taken, and hoped he would continue his meetings and that the young people would follow his teachings.

A meeting was appointed for the young men to take these things into consideration, but owing to the appointment not being generally circulated, many of the young gentlemen were not present. The meeting was however called to order. William Cutler was chosen president, and Marcellus L. Bates, clerk, Andrew Cahoon, C. V. Spencer and Stephen Perry were appointed as a committee to draft a constitution for the government of the society. After hearing several speeches the meeting adjourned till the evening of the 23rd of March.

At the next public meeting we were addressed by Elders Kimball and Roundy, and as usual received much good instruction. Elder Kimball advised us to choose our wisest young men, as officers of the society, and appoint a committee to wait upon the young ladies, as well as gentlemen, and obtain their subscrip-

tion; for, said he, "they are as full of benevolence, and as ready to assist in relieving the poor, as are the young gentlemen." He also advised that no one be excluded from the society, of whatever sect or denomination he might be, and that all be given an opportunity of doing all the good in their power.

On this evening the storm was raging tremendously, and the cold north wind was blowing in a most searching manner; yet, contrary to the expectations of every one, the house was almost filled, not only with young men and boys, but with the tender, lovely and beautiful women of our city. They seemed determined to brave every extremity of the weather, rather than be absent from the place where they received such good instructions. This showed the good effects which had already been produced by these meetings, and cheered on the spirits of him who had first begun them, and had since been their chief promoter. Instead of the young people spending their evenings at parties, balls, etc., they would now leave all, and attend their meeting. Instead of hearing about this party and that party, this dance and that dance, in different parts of the city, the Young People's Meetings became the chief topic of conversation.

Pursuant to adjournment, the young men convened together on the 21st of March. The minutes of the last meeting were read and approved, and the same officers appointed to preside as on the former evening. The report of the committee was then called for, which was as follows:

Whereas, The young gentlemen and ladies, citizens of the city of Nauvoo, are desirous of aiding and ameliorating the condition of the poor and of carrying out the principles of charity and benevolence, as taught in the holy Scriptures, therefore, be it

Resolved, That we form ourselves into a society to be styled the "Young Gentlemen and Ladies' Relief Society of Nauvoo," and that we be governed by the following articles, to-wit:

1st. There shall annually be elected by the society, on the last Tuesday in March, a president, vice president, treasurer and secretary.

2nd. It shall be the duty of the president to preside over all meetings of the society.

3rd. It shall be the duty of the vice president to preside over all meetings in the absence of the president.

4th. It shall be the duty of the treasurer to receive all funds of the society, and to keep a correct record of all the receipts and disbursements, also from whom received, and to whose benefit appropriated, and make a report of the same, as often as required by the society.

It shall further be the duty of the said treasurer, before entering into office, to give bonds to the amount of one thousand

dollars to the society, for the faithful discharge of all duties incumbent upon him, which shall be lodged in the hands of the Trustee-in-Trust.

5th. It shall be the duty of the secretary to keep a record of all the proceedings of the society.

6th. There shall annually be chosen a committee of vigilance, consisting of five persons, whose duties it shall be to search out the poor of our city, and make known to the society the wants of those whom they, in their judgment, shall consider most deserving of our assistance.

7th. The society shall meet on the last Tuesday in each month, at 6 o'clock p. m.

8th. A special meeting of the society can be called by a petition of twelve of the members, to the secretary, whose duty it shall be to give notice of the same, by posting up a written notice in at least three of the most public places in the city, at least three days previous to said meeting.

9th. This constitution shall be lodged in the hands of the secretary, whose duty it shall be to present it at each meeting to the society, and receive the names of all persons wishing to be-

RESIDENCE OF HEBER C. KIMBALL, NAUVOO, ILLINOIS.

Where the preliminary meeting of the Young Gentlemen's and Ladies' Relief Society was held.

come members, under thirty years of age, who can sustain a good moral character, and who are willing to support this constitution.

10th. Any person being a member of this society, and being found guilty of any disorderly conduct, or refusing to comply with the rules of the society, can be expelled at any regular meeting of the same, by a vote of the majority of the members present.

11th. In the event of a removal, by death, or prolonged absence of either of the officers, it shall be the prerogative of the society to appoint another in his stead.

12th. This constitution shall be subject to an amendment at any regular meeting of the society, by the voice of two-thirds of the members present.

This report was unanimously adopted, and the meeting then proceeded to choose their officers. William Walker was chosen president; William Cutler, vice president; Lorin Walker, treasurer, and James M. Monroe, secretary. Stephen Perry, Marcellus L. Bates, E. A. Alred, Wm. H. Kimball, and Garrett Ivans, were appointed as a committee of vigilance. After some discussion the meeting adjourned until the next Tuesday evening.

At the next public meeting, the large and crowded assembly were addressed at considerable length, by Elders Jedediah Grant, Brigham Young, and Heber C. Kimball. The addresses were very interesting and highly instructive, as the breathless silence and deep attention of the audience attested.

This is in short, a history of the rise of this society, which bids fair to be one of the most useful and benevolent societies in the Union. Throughout all the meetings, the most profound silence and the best of order was kept continually. If the youth throughout our land would follow this good example and form themselves into such societies, there would be much less sin, iniquity, misery, and degradation among the young people than there is at the present day; there would not be as many suffering poor, neither would there be as much immorality among the people. But on the contrary, peace, good order, happiness, cheerfulness and plenty, would reign in the land, the Lord would look down from His holy habitation and smile upon us, and bless us all.

J. M. MONROE, Secretary.

EMIGRANT TRAIN CROSSING THE PLAINS.

Mothers in Israel.

Mary Ann Stearns Winters.

LEAVING KANESVILLE AND THE JOURNEY ACROSS THE PLAINS.

With the close of January, 1852, all dances, festivities and amusements ceased, and our hearts and labors were turned to the preparation for our journey to the valleys of the Great Salt Lake. We had no idea how we were going to make the journey, but all were told to get ready, with the promise that the Lord would help, when they had done the best for themselves that they could. I think our *hope* must have been even greater than our faith, for there was not the least chance in sight for us to make the journey. What we needed was a wagon, team, provisions to last three months and a driver, and where they were to come from was the mystery before us. We had clothing to carry us through for a year without suffering, but that was a small part in comparison with what was still needed for the outfit.

Early in the spring, as the California emigrants (gold seekers) came along we baked bread for them, sliced it, and dried it in the oven, so they could have something to eat when it was not convenient for them to cook. In this way we earned something to keep up our food supply, and also to buy a few articles, (thread, pins, needles, etc.), that would be so much needed in the new land we were to go to. We also made cotton floursacks for the emigrants to put their provisions in, at 75c a hundred, but sewing by hand was rather slow work. Brother Joseph E. Johnson was taking a company of Indians to Washington to talk with the great White Father, and we made shirts for them, out of orange and blue calico, with ruffles at the neck and wrists. I did not see the Indians, but they must have looked quite stylish when dressed in their new clothes. One bright Monday morning in the early days of May, the Honorable A. W. Babbitt called at our door, and said, "Sister Pratt, I am just starting for the Valley, and shall expect to meet you on my return journey, in some of the companies that are going out this year." After wishing him a safe and prosperous journey she hoped it would be our good fortune to go this season. He then said, "I have put a hundred dollars in the emigration fund with the express purpose that you have a good, substantial, comfortable wagon to make the journey in across the plains, and I want you to be sure that you get it." She thanked him very sincerely for his kind thoughtfulness in our behalf, and he was off, on his long journey to the westward.

We looked at each other in astonishment, mother and I, for this promised help and blessing had seemed to drop right down from heaven in our behalf. There was the wagon in our mental view, but it couldn't move without a team and a driver—still the thought of this home on wheels raised our spirits and hopes many degrees, and oh, how we did work and plan and pray.

A steam-boat had just arrived with a large company of Saints from St. Louis with their goods and wagons, anxious to continue their journey overland to the peaceful valleys of Ephraim. All was bustle and animation, with joys and hopes and fears and anxieties, that none but those who participated in those times can fully understand. Some had sent money ahead of them to purchase their teams, and those who still had to buy were busy looking for bargains to suit their needs. But through it all was a spirit of buoyancy that seemed to lift upward, and press onward all who had put their hands to the task of preparation for the journey. In this company were many of our dear friends of England, Nauvoo and St. Louis, and we all rejoiced together in the fond hope of soon joining the earlier pioneers, and with them, making happy and peaceful homes in the tops of the mountains of the fair valleys of Ephraim. Two days after Brother Babbitt's departure, Brother Joseph A. Kelting called to say good-by, as he was going back east to Philadelphia to visit his old home, and to buy goods for his store, and would not cross the plains for another year or two. He said to mother, "Sister Pratt, I have put one hundred dollars in the emigration fund with the express understanding that you have a suitable and comfortable outfit for the long and tiresome journey that lies between us and our friends in the Salt Lake Valley. It is there for your benefit, and I want you to have it."

While we only got a small portion of *this* hundred dollars, the way was provided for us to have plenty for the journey, and a few days' rations left when we arrived in Salt Lake City. Words failed to express our gratitude to this Nauvoo friend and kind brother, in the help offered in this our time of great need. Brother Kelting went on the returning boat that had brought the company of Saints to Council Bluffs.

We had been living by faith, and now the substance was growing large in our sight, and we marveled at the providences of our Heavenly Father in our favor. During the days of this same week one of the Emigration Committee called to inquire about our prospects for the journey—what we had and what we were still in need of, and he told mother that there was a wagon at one of the shops that was intended for her use that it soon would be finished, and brought to her door. And he also told her that if she would go and get it *herself* she could have ten

dollars' worth of provisions from Mr. Hawks' store, (now this is the same Mr. Hawks that gave my brother the sugar barrels to scrape out). It was explained to mother that when the Committee had solicited subscriptions from the merchants in behalf of the widows and destitute, Mr. Hawks had said, "No, I will not subscribe anything to you, but if widow Pratt is of a mind to come herself, I will give her ten dollars' worth of provisions to help on your cause." Mother replied that she had never been in Mr. Hawks' store as they sold liquor there as well as groceries, but the brother told her she would better go, for it was a gift not to be slighted, and no one could get it but her. He directed further that when she had obtained these groceries, whatever else we lacked of provisions would be made up out of the fund.

Mother and I thought as the brother did, that it was a gift not to be lightly passed by—and we felt that it was another channel of help that the Lord had opened up for our good. So the next day, just after dinner, mother and I went to the store and she explained to Mr. Hawks what she had come for and told him that we had been driven from our home in Illinois or we would not be in such destitute circumstances and needing help of this kind, that she accepted the gift with a grateful heart, and expressed the hope that he would be abundantly rewarded for his kindness and good gifts. I believe that down deep in his heart he was glad to give something to help the poor, persecuted, driven people. Right here I would like to say that *I* have remembered this good man in our holy temple, and I trust that some one has preached to him in the spirit world and that he will receive the benefit of the ordinances that have been performed in his behalf. The articles we got from the store were corn-meal, bacon, cod-fish. rice and other groceries with soap and some dried fruit, and true they were a great blessing and benefit to us.

We had been buying our butter of Sister Ellison, who lived on the other side of town, and as we were then needing some, mother proposed that we take our sewing and visit Sister Ellison, as she had often asked us to do, for an hour or two and get the butter to bring home with us. After the greetings were over Sister Ellison began to inquire about our prospects for the journey (for that was the main topic among the Saints), and mother told her we had the promise of a wagon and thought we would have plenty of provisions to last us, but she did not know where a team and driver were coming from. Sister Ellison turned from her work and raised up her hands saying, "Well, I can tell you about that right *now*. There is a brother boarding with me who has been working all winter to get his team, and he wants to go in some one's wagon and drive this team. He will furnish his own provisions and would desire to have his washing done in

return for his services. He has a large yoke of oxen and two yoke of cows. Two of the cows are giving a good mess of milk now. At the end of the journey he would want each party to have his own property. He has been yoking them up and training them for a week or two and they are doing fine. He will be up to supper at six o'clock and you must stay and see him, for I believe it is just the right chance for both of you." Accordingly, at supper partial arrangements were made to be continued as preparations were advanced in the matter. All these opportunities had come to us in the short space of about one week.

It was now getting to be the last days of May. One morning we heard a team at the door, and on looking out to see who had come, Brother Hyrum Winters stepped to the door saying, "Good morning, Sister Pratt—I have brought you a good wagon that I think will take you safely to the Valleys of the mountains. It is one of the best that has been made in our shop. It has a good double cover that will keep out the storms—there is a full bucket of tar under the seat; it is all ready to load and hitch onto for your company. May the Lord bless and prosper you and take you safely through." Tears of joy and gratitude filled our eyes as she thanked him in behalf of all who had helped to do this kind work.

In a day or two we commenced loading our wagon and in one week after it stopped at our door, it started on its long journey westward. Just as the team was being hitched to the wagon, Sister Julia Babbitt, who lived on the hill just beyond us, came over to bid us good-by—she looked in the wagon and thought we could make out comfortably in that wagon, 'but," said she, "I see you haven't any tent, and you will need one. I have a little one that will be just right for you—it is one that I took out last year when we went and returned. It did me good service, and you will find it very useful, and you are welcome to it, for I shall not need it. The hired man is coming with it and the table board. If you will send the little boys for the tent poles these can go right in the bows of the wagon and will not take up any extra room, and the table board will slip right in by the side of the wagon box." The dear soul, had them all neatly arranged by the time she was telling it. She had crossed the plains twice and she knew what to do. As she kissed mother good-by, she slipped a pretty ring from her hand and placed it on mother's finger saying, "Accept this as a token of my love and friendship for you, and I will remember you and pray for you on your journey." That was the last time we ever saw the dear, loving woman. She was good to everybody—white people and Indians—every want that she saw had her sympathy and help. Her trials have been great, but her reward is sure.

An Interesting Occurrence in Canada.

The following remarkable story was Related by Edward J. Wood, President of the Alberta Stake, at Conference in Salt Lake, October 3, 1915.

The story is of today, an event which happened recently. A tribe of Indians came to our country, called the Kree Indians. They were headed by a man named "Yellow Face." He said that he was a member of a council of five who lived in the eastern part of Saskatchewan, the province to the east of Alberta. They spend their time in winter in hunting and fishing. They roam around the country for that purpose and then go back again in the spring. They are the wards of the British Government and are a superior tribe. This man and his one hundred twenty-eight families came into our country, and camped in the woods by a river, right where the road led from two of our wards. We did not know anything of their business. They went about hunting and fishing. One day this man, "Yellow Face," sent to a ward for the "high chief" of that ward, as he called him (we call them bishops), and wanted him to come to his tent and have a visit with him. Their people had visited us, we had asked them into our meetings. They had come to our entertainments and we had become interested in them. They are a very well educated people, are the Kree nation,—not like the Indians here. They dress as we do and are educated. They have a written language of their own, not made by white men, according to signs and sounds, but composed of hieroglyphics, which appear to be a scientific alphabet.

This man sent for our bishop and when he came he found a large tent with the heads of these one hundred twenty-eight families there, sitting in a circle, and "Yellow Face" was sitting right in front with one Indian woman. "Yellow Face" said to this bishop, "We want you to talk to us. We have been to your meetings. We have been to your parties. You have asked us to dine with you. Now we return the compliment. We want you to come and visit us." He was led to the center of the circle.

Bishop Parker did not know what to say. He had never been on a mission, wasn't prepared to preach the gospel, but he was struck with the sincerity he saw in the people's faces as they sat in the circle. They were pleased to see him, so he told them about the restoration of the gospel and about our work of colonizing in that country. They did not seem much interested in that. After he got through they said, "Is that all you know about

your gospel?" He thought and said, "Well, I believe I have told you all I know." "Well," "Yellow Face" said, "don't you have any books that you talk about?" "O yes," and Brother Parker then thought of the Book of Mormon. "Well, tell us about that book." Brother Parker told all he could. It did not take very long and when he got through the chief said, "That is all," and Brother Parker went home.

About a week later the chief sent for the bishop again. Brother Parker did not know this time what would be expected of him. But he went and found the same crowd there. This time "Yellow Face" said to Brother Parker, "When you were here before, I sat there and you stood here. This time I'll stand here and you sit there," and so he related the following story to Brother Parker:

"Two years ago the High Chief of our council had a vision," (mind you, this man never knew anything about our gospel, never knew there was such a thing as visions or heavenly manifestations). "Our High Chief, the great chief of the Kree Nation had a messenger come to him that he never knew, and he told this chief, you are going to die, but you won't die all over. When you die I do not want you to be buried until you get cold all over. So the chief said, all right; and later he went with this messenger, so that they all thought he died. All the other chiefs thought he was dead, but he had told his nearest associates previously to watch his body when he went cold, from the extremities of his fingers to his toes, and to bury him if his body was cold all over, but if they found a warm spot over his heart not to bury him. So he was watched for five days and only above his heart was there a small warm place. On the end of the fifth day he came to, and he called all his council together and told them he had been into a country where he saw his forefathers, walked with them, talked with them; and they told him he would not yet die, for he would come back to the earth and that he was to send all over the country until he found a people who had a book in which was recorded the history of the many people he had been with in the spirit world; and he said I will give unto you four signs by which you may know the people. First, they will not drive you out of their country. Second, you can turn your horses loose, they won't steal them. Third, they will go through your village and they won't rob the virtue of your maiden women. Fourth, they will let you hunt and fish on their domain." So he said to Brother Parker, "With my family for two years we have hunted for such a people. You invited us into your meetings. We sat at the table with you in your picnic parties. You have come through our village; you have not molested our women. We are fishing and hunting today on your Church land. So I tried

you, I watched you; we have watched your old men, your young men; we have watched every action of all your people. When I heard you speak it sounded like good music to me and when you said that that was all, you had to tell I thought again, I am disappointed. So I asked you if you had a book. You told me you had and told me of your Book of Mormon. That is our book. That is our history, not yours. We want it."

So Brother Parker went and got the Book of Mormon and brought it back to the Indians. The Indians took it, gave it to the interpreter and had him sit down and read it by the hour, and when he got through the Indian Chief kept the book—to take back to the High Chief who was waiting for them—he did not think he had to buy it. He had said, "It is our book, our history," and drew out a beautifully embroidered envelope of leather and wrapped it up and took it away. They have visited us several times since, telling us other wonderful things. They are a very fine people, and only the Lord knows what this visit may portend. Not all that was related can be related here as it pertains to a sacred prophecy. It will come true in due time.

ALICE.

So young, so gentle, so exceeding fair,
With pleasant ways almost beyond compare,
No wonder you have gone where angels dwell.
But oh, your absence is so hard to bear,
Sweet girl, dear Alice, you were loved so well!

You were so wanted, here and everywhere;
And Heaven gained you; you are radiant there.
Come often, then, and cheer your friends below
With your sweet influence—heed this longing prayer,
Ask God to send you—Mother loves you so!

L. LULA GREENE RICHARDS.

A Morning Reverie.

By Annie D. S. Palmer.

I awoke early this morning, but I did not arise early. I needs must think this morning of my friend, of my Relief Society President, of Tena Jensen.

Thinking of Sister Jensen took me in spirit into the homes where Relief Society work is done, the homes where sickness and pain are found, where want and hunger dwell, where sin has entered, where the hush of death has fallen. Into these homes she and her noble associates go bravely, seeking to know the aid that may be given, administering the relief that human power can bestow.

Thinking of Sister Jensen led me into the assemblies of earnest, busy women—the aged, where beautiful song and story are appreciated, where faith grows, where motherhood is honored.

Thinking of her revealed to me the embodiment of devotion, of hope, of courage, of energy, of charity that never faileth.

Thinking thus, I dreamed, and in my mind hurried; and, with almost the quickness of thought, I was carried some seventy-five or a hundred years into the sunlight of future joy. Seeking, I found Sister Jensen, silent and unknown, and followed her to note what she was doing. As she paused and knocked at a door that was closed, the thought of sickness and sorrow came to me—it was at such places she used most to visit. Not so at this home. The door was opened by a beautiful woman, white appareled, who threw her arms about Sister Jensen with such a cry of gladness that the whole household came to see and extend their welcome.

"See," the woman said, indicating the family group and their surroundings, "this glorious, heavenly home is ours because of the help you gave to us while we were upon the earth. You encouraged us in the hour of temptation, you succored us in the moment of despair. And now, ah, there is no want, and sorrow is unknown. Yes, all our children are here, ten of them. How lonely we should feel in this great home with only two or three!"

Sister Jensen freed herself from the loving embrace and went on. As we drew near to another mansion, a grim, gaunt figure approached whom I knew as Death. From the splendid house came two sisters hurrying down the path and laughing as they ran. These, too, clasped Sister Jensen in fond embrace.

"We feared yon apparition once," said the younger woman, "and well we might. Do you remember the night he carried sister away? I shudder even now as I think of the cruel poverty, and the agonizing pain. But you comforted sister for the lonely journey and cared for me when she was gone. He has no power here; we laugh at his weakness. 'Oh grave, where is thy victory; oh death, where is thy sting?'"

Sister Jensen seemed to be looking for something special to do, so she hurried on. In the cool shade of a grove of palm trees a group of women sat in council. These espied the well-known figure afar off and sent a messenger to bring her.

"Noble Tena," the messenger said approaching, "we hold converse concerning the greatness of God's love, and how we may best show appreciation and let your voice be heard in the council of heaven's priestesses and queens."

For a time she whom I followed was lost to me amid the throng of happy, whiterobed women who surrounded her; but I knew she was worthy of the honor they gave and that she would bear her part in the discussions of heavenly love even as she had shown wisdom in the affairs of earth.

I now began to feel a great desire to draw near to her, to speak to her, to have her tell me of her life and of the full measure of her joy. With this desire I waited a full hour for her to quit the queenly council.

She met me with the same glad smile, the same cheery welcome that I had always known. I had opportunity now to note the brightness of her eyes, the silky coils of hair, the smoothness of her skin, and the exquisite texture of her snowy robe.

"I am so perfectly happy," she said. "There is always something to do, just as there used to be, but I never get tired now, and Father's work is so grand! There is so much joy in it! I often wonder why we ever thought it hard when on the earth. I am going now to meet a sweet old sister who is dreading to die. The dear old soul has suffered so much and is so weary of life —oh, she will be so glad when it is over!"

Then I awoke to a realization of the fact that Sister Jensen, our Relief Society President, is still with us, that it was meeting day, and that I, too, had my part of the work to perform.

Suggestive Programs for Anniversary Day.

RELIEF SOCIETY DAY, MARCH 17, 1917.

Darkness, hymn, "Dark is the Human Mind when Bound," Psalmody No. 2.
Prayer.
Restoration, hymn, "An Angel from on High," Psalmody No. 187.
The Open Door, reading, "Instructions of the Prophet Joseph," March, 1915, *Relief Society Magazine.*
Poem, "The Relief Society," March, 1915, *Young Woman's Journal.*
Solo, "The Lord is My Light."
Reading, Doctrine and Covenants, Section 25.
Hymn, "We Thank Thee, O God, for a Prophet."

Hymn, "Ye Simple Souls Who Stray," Psalmody No. 186.
Prayer.
Hymn, "The Happy Day has Rolled On," Psalmody No. 1.
Bible Reading, Isaiah, chapter 60.
Recitation, "The Genesis of the Relief Society," March, 1915, *Relief Society Magazine.*
Solo, "The Seer," Psalmody No. 314.
Reading, "Report of Nauvoo Relief Society," March, 1915, *Relief Society Magazine.*
Address, "The Objects of the Relief Society."
Hymn, "How Blest was the Day," Psalmody No. 429.

"AUNT EM."

Hymn, "Our Mountain Home so Dear."
Prayer.
Roll Call, Sentiments from "Aunt Em."
Bible Reading, "The Virtuous Woman," Proverbs, chapter 31.
Reading, "Mothers in Israel," February, 1916, *R. S. Magazine.*
Sing or read "Sing we of a Home Immortal," Hymn Book, 423.
Reading, "Aunt Em," March, 1915, *Young Woman's Journal.*
Read Selections from *Musings and Memories.*
Poem, "At Evening," March, 1915, *Young Woman's Journal;* September, 1916, *R. S. Magazine.*

A TESTIMONY MEETING.

Hymn, " 'Mid Scenes of Confusion," Psalmody 286.
Prayer.
Hymn, "Welcome, Best of all Good Meetings," Psalmody 225.

Reading, "My Testimony Concerning Temple Work," February, 1916, *R. S. Magazine.*
Solo, "My Faith in Thee."
Reading, " ATestimony," February, 1916, *R. S. Magazine.*
Subject of Testimonies, "How being a Relief Society worker has made me a better Latter-day Saint."
Hymn, "O Jesus, the Giver of All We Enjoy," Hymn Book, 22.
Reading, Editorial in March, 1916, *Relief Society Magazine.*
"Doxology."

STAKE CELEBRATION.

Singing, "Oh, Blessed was the Day," Psalmody 429.
Prayer.
Story of the First Organization, Stake Officer.
Tableau, 1. Charity in Act, Ward 1.
2. Charity in Word, Ward 2.
3. To gain Knowledge (higher development), Ward 3.
Song, "Hymn of Praise," S. S. Song Book, page 186, Stake Officer.
Story of Wheat Saving, March, 1915, *Relief Society Magazine,* Stake Officer.
Tableau, "Harvest Scene," Ward.
Tableau, Genealogy, Ward.
Song, "Make the World Brighter," S. S. Song Book, page 197, Choir.
Story, "Relief Society Nurse Work," with demonstrations.
Tableau, "Women of the Bible," Ward presiding; Madonna, Ruth, Rebecca, Esther, Dorcas and others.
Tableau, "A Modern Relief Society at Work, or The Work Meeting," Ward.
Musical Tableau, "The Teachers," Stake Choir.
Dramatize the Song, "The Relief Society," October, 1915, *R. S. Magazine.*
Art Tableau, "The Three Graces."
Song, "Scatter Sunshine."
Refreshments to be served by the Home Economics Section.

STAKE BANQUET.

Decorations to be green and white, as the 17th of March is also St. Patrick's Day.

The menu may be simple or elaborate, but keep the color scheme in mind. Meats may be garnished with watercress, celery tops, and green peas. Cakes may be iced in white and green, and the ices and candy must also be in keeping.

Toast Program.

Silent Toast, "Our Prophet." (All standing.)

"Hail to the Prophet ascended to heaven,
Traitors and tyrants now fight him in vain;
Mingling with Gods he can plan for his brethren,
Death cannot conquer that hero again."

"The Relief Society."

"Here's to the virtue that directs our action with respect to ourselves; justice to those with whom we deal; mercy, love and charity to all mankind."

Response.

"Our Husbands."

"Creatures not too bright or good
For human nature's simple food,
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears and smiles."

—*Wordsworth.*

Response.

"Wives."

"As the bow unto the cord is
So unto the man is woman.
Tho' she bends him, she obeys him;
Tho' she draws him, yet she follows;
Useless each without the other."

—*Longfellow.*

Response.

"Charity."

"A link from the chain that angels wear."

Response.

"Smiles."

"Smile awhile; when you smile, another smiles
And soon there's miles, and miles of smiles,
And life's worth while, because you smile."

Response.

"To All of Us."

"Here's to all of us, for there's so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us, to talk about the rest of us."

Response.

The banquet may be followed by dancing.

AN AFTERNOON WITH OUR WOMEN HYMN WRITERS.

Suggestive Program for Stake Choir.

1. Eliza R. Snow, Brief Biography.
   Song, "Tho' Deepening Trails," "O, My Father."
2. Emily Hill Woodmansee, Biography.
   Song, "Providence is Over All."
3. Lulu Greene Richards, Read "Similitude," December, 1916, *R. S. Magazine.*
   Song, "My Friend," September, 1916, *R. S. Magazine.*
   Song, "Let Us Treat Each Other Kindly," S. S. Song Book, page 146.
4. Lillie T. Freeze, Read from old copies of *Young Woman's Journal.*
   Song, "Hymn of Praise," S. S. Song Book, page 186.
5. Hannah Cornaby.
   Song, "Who's on the Lord's Side, Who?"
6. Emmeline B. Wells.
   Read, "Sing We of a Home Immortal."
   Song, "Our Mountain Home so Dear."

Subject of Address, "Latter-day Saint Hymnology."

A BIBLE SUPPER.

For the Home Evening. (Use Bibles and Concordances.)

"Seek and ye shall find."

Preparing the Supper:

1. "And upon the table * * they shall spread a cloth of blue and put thereon the dishes, and the spoons, and the bowls and the continual bread shall be thereon."
2. "Salt without proscribing how much."
3. "The bright shining of a candle doth give thee light."
4. "Behold I have prepared my dinner. Come."

The Blessing:

Oh give thanks unto the Lord, for He is good, for His mercy endureth forever.

Soup:

5. "Pour out the broth."
6. "Eat what thou findest, eat this roll."

Fish:

7. "We remember the fish."
8. "And they gave him a piece of broiled fish."

Meats:

9. "Two young pigeons."
10. "Fowls ye may eat."
11. "Chickens."

Vegetables:

12. "Beans and Lentils."
13. "The cucumbers * * and the leeks and the onions and the garlic."
14. "Olives."
15. "The full corn in the ear."

Dessert:

16. "Cheese."
17. "A basket of summer fruit."
18. "A cluster of grapes * * pomegranates, and of the figs."
19. "And the melons."
20. "Give me, I pray thee, a little water to drink, for I am thirsty. And she opened a bottle of drink, and gave him drink."
21. "Thou shalt drink also water * * from time to time shalt thou drink."
22. After dinner "Sing unto the Lord, Oh ye Saints of His, and give thanks."

References.

1. Numbers 4:7.
2. Ezra 7:22.
3. Luke 11:36.
4. Matthew 22:4. Blessing, Psalm 107:1.
5. Judges 6:20.
6. Ezekiel 3:1.
7. Numbers 11:5.
8. Luke 24:42.
9. Leviticus 5:7.
10. Deuteronomy 14:20.
11. Matthew 23:37.
12. Ezekiel 4:9.
13. Numbers 11:5.
14. Micah 6:15.
15. Mark 4:28.
16. I Samuel 17:18.
17. Amos 8:1.
18. Numbers 13:23.
19. Numbers 11:5.
20. Judges 4:19.
21. Ezekiel 4:11.
22. Psalms 30:4.

ORANGE MARMALADE.

Select perfect fruit. One dozen oranges, 2 large lemons. Wash in hot water, then throw in cold water for a few minutes. Do not peel, but cut the fruit in very thin slices. Cut the slices across two or three times, discarding nothing but the seeds and cores. Measure fruit, adding 3 cups of water to one cup of fruit. Stand over night in an earthenware vessel. Next morning boil ten minutes only. Stand over another night. On the second morning add pint for pint of sugar and boil steadily till the juice jells.

Note: This is the best season of the year for making this delicious dainty.

Home Evening Entertainment.

ST. PATRICK'S DAY PARTY.

By Morag.

The March hostess often observes the "Seventeenth of Ireland," as it is often called, by giving an Irish party. Here is the invitation:

"The favor of yer prisince is riquisted at a party in honour of St. Patrick, to be held at the home of Mrs. Blank, on the seventeenth of Ireland. Please wear a thrifle o' grane to ixtinguish yerself from the others."

This request will be taken literally, of course, and much merriment will result, for the boys will wear green ties, bows, garters, sox, etc., and the girls will wear green waists, caps, bows, etc.

Decorate the rooms with paper shamrocks, harps, and emblems of Ireland.

Partners may be found by matching halves of paper harps which have been cut into two and drawn from a basket.

Sing some of the old Irish songs: "Last Rose of Summer," "Bendermeer's Stream," "Believe Me," "Minstrel Boy," "The Harp that once through Tara's halls."

A jolly game is as follows:

Prepare a sheet of paper for each guest present. Draw the outline of a large snake, and inside the snake write words such as, snakes, toads, bogs, drove, St. Patrick, banished, varmint, etc.

The guests will then fill in a story in a given time, using the words already written as they appear in the various lines.

The stories are then read aloud and a prize awarded to the funniest story.

Irish jokes and witticisms may be indulged in, and some of John McCormack's songs may be put on the victrola.

Other songs: "Mother Machree," "When Irish Eyes are Smiling," "Where the River Shannon Flows," may be sung and a merry dance finish the evening.

Refreshments may be:

Murphy Salad:

(Potato salad served in potato skins.)

Tipperary Sandwiches:

(Minced ham and watercress.)

Shamrocks:

(Small cakes cut in shamrock form and iced green.)

Irish Sherbet:

(Fruit sherbet, colored green with vegetable coloring.)

The Music Page.

Question—How shall we arrange a Stake Relief Society Choir?—H. L.

First. Be sure you have made a good selection in choosing your stake chorister and organist. They should be women of strong personality, full of enthusiasm, tact, perseverance, and patience, as well as being women of musical ability. This also applies to the sisters who act in these positions in the various wards.

The stake chorister after her appointment should call together her local choristers, and organists, ward choir members, and any others who care to join.

A regular day each month should be chosen for rehearsals, and some simple music adapted to the ability of the women's voices should be selected. Do not attempt to sing grand opera choruses, but choose some of the simple and beautiful music written by our home authors, music full of the spirit and genius of our work. What is lacking in musical ability in our Relief choir work may be made up in love, devotion, and enthusiasm.

We need quality, of course, and we also need quantity, singers with influence, and enthusiasm.

Get all the trained singers that are available, those sweet, true voices which have had some cultivation as well as those of good native ability, who are able to sing a solo if needed or to take the lead in duet or quartet singing.

Of quantity—these make up the rank and file of a choir of no great talent, but whose hearts are in the work and who love to do their part in the service of praise.

Be sure and include those rare souls whose sweet influence will bring others along, whose quiet assistance will do much to bring new members and keep up the interest of the others, even though they be not extra good singers.

In stakes where wards are scattered, the stake chorister might select a few hymns or songs and give them to her local choristers to be learned between conferences; then an hour's practice of the combined choirs before the stake conference opens would result in a good stake choir.

Sing the songs of Zion, and those of our gifted women writers. Where you have few opportunities to sing as a stake choir, arrange to sing for the old folks and the "shut-ins;" also have an occasional social with a concert program at least once a year.

Admiral George Dewey and Homer Davenport.

By Alice Louise Reynolds.

Homer Davenport, the cartoonist, greatly enriched one of his public addresses with the following story of Mr. Dewey:

In gratitude to Admiral Dewey for his services at Manila Bay, the people of the United States presented him with a home in Washington, D. C. He very promptly put the deeds of the home in his wife's name.

This seemed to displease many Americans and the press was not slow in voicing this displeasure. About this time Mr. Davenport had a chance meeting with Richard Harding Davis. Mr. Davis said to him, "Davenport, what do you think of all this 'hubbub' that is going on over Dewey's deeding his home to his wife?"

"I think it is a great shame," replied Davenport.

"Then why don't you say so with a cartoon?" responded Mr. Davis.

Davenport argued the point with Mr. Davis, insisting that he should say the thing that needed to be said in a short story.

"No," said the novelist, "it must be done at once with a cartoon in one of our great daily newspapers; clearly that is your job, Davenport."

On Mr. Davis' suggestion, said Mr. Davenport, I made a cartoon. I placed Dewey standing on a Man-of-war in Manila Bay. At a distance I placed Uncle Sam peering through field glasses at him, his very expression bespeaking pride and satisfaction. Into Uncle Sam's mouth I put the following words: "If he'd give his old shoes away, he's still the hero of Manila Bay."

Sometime after, I visited Washington. In my mail I found a most urgent invitation from Admiral and Mrs. Dewey to call on them. I did so and was amazed on entering their drawing room to find hanging on the wall, in a frame, my cartoon. The old Admiral noted the look of surprise on my face, and said: "Mr. Davenport, that is just why we urged this visit. Do you know that in a nation where the men are noted for their gallantry as they are in the United States, I fancied that the thing I did would meet with popular approval. I was astonished beyond measure at the abuse it brought forth. Indeed, Mrs. Dewey and myself were so disheartened that we seriously contemplated mov-

ing to some remote village in France until the storm blew over. In the garret at this moment there is a trunk partly packed for that purpose.

"You turned the tide. For days the most abusive letters had been coming to us from all parts of the United States. One morning we opened an envelope containing your cartoon. Attached to it was a note saying: 'These are our sentiments.' Day after day the mail brought letters of approval pinned to your cartoon. Then we began to know what the other half thought. So we gave up the contemplated trip abroad, and Mrs. Dewey ceased packing trunks."

BE YE ALSO READY.

By Lucy May Green.

Dedicated to President Emmeline B. Wells on her Eighty-ninth birthday.

For many years our President's voice has sounded:
Into the storehouse, bring the golden grain,
Soon famine dire, and sorrow will o'ertake you,
Prepare! be ready for these days of pain,
Prepare, Prepare!
Garner the golden harvest,
The summer is nearly done,
Bring in the grain to the storehouse,
The night will surely come.

Throughout the world the voice of God is speaking
In earthquake's violence, with fire and sword,
Dread war's alarm, and oceans' bondage breaking.
Prepare! oh, nations, soon to meet your Lord.
Prepare, Prepare!
Now is the time accepted,
Soon will your day be done;
Repent, receive the gospel
Through Jesus Christ, the Son.

"Now is the time," the still small voice is pleading,
"My Saints, be faithful, hear the living Word,
Your dead redeem, Salvation's message heeding—
Be ready to receive your coming Lord.
Prepare, Prepare!
Send forth the glorious gospel,
Pray for the happy day
When Jesus with His people
Shall reign eternally."

The Relief Society Ward President.

By Annie Wells Cannon.

There is, in my opinion, no Church officer to whom I would prefer to render tribute than that kind, forceful, and generous woman who has the task and the privilege to preside over a ward Relief Society.

It is quite interesting to note the inspiration that seems to be given those in authority in the selection of women to hold this arduous position. Inspiration it certainly has to be, when one knows the many qualifications and requirements the office demands.

How can a bishop and stake officer tell, even though they may have intimate acquaintance with the woman they select, that she will prove equal to the test!

A successful president must combine many graces, besides the devotion of much time and energy. Therefore, one would fancy that the choice would fall upon an educated, capable woman, so well provided with earthly goods that she could afford to give time and means and thought to her position. On the contrary, the majority of ward Relief Society presidents—and they number nearly a thousand—are the busiest women in the community, known perhaps more for the capable way they are serving their large families than anything else. And why not? When one finds a successful Latter-day Saint mother, immediately may one know that such a woman has ability for other things, and will so manage her time that she can perform any task allotted her.

The requirements for a Relief Society president combine many virtues—executive ability, faith, wisdom, patience, sincerity, and most of all charity, in its very broadest sense. Virtues which adorn any woman, not alone in the home, but any place she may happen to be, either socially or officially. King Solomon said, "Find me a virtuous woman for her price is far above rubies." Among our Relief Society workers such women are numerous and their value is beyond calculation. Where can be found greater problems than come before the social service worker? How to provide for the needy; how to comfort the sorrowful; how to raise the poor in heart; how to serve and wait upon the sick; how to enter the house of mourning and prepare the dead for burial, at the same time comfort and cheer the mourners; how to seek out the poor, and the sorrowful, and provide for their wants; the task, too, to help the erring one, both by gentle admonition and a

needed lift along the way. These are a few of the problems that come in the way of the ward president and her duty is to solve them all. That she is successful in her mission the thousands whom she has served will testify.

Relief Society work, like all good things, carries with it a beautiful blessing, and though one may feel sometimes the strain of the work, at the same time one cannot help but recognize the wonderful help the work gives the worker. It is an education in the biggest, broadest sense. Not only development of mind, and strength of purpose, but that finer, richer education of the heart, which broadens the powers for good, which brings discernment, judgment and the most beautiful graces to the human soul. I have seen uncultivated, uneducated women of the poorer, hard-working class, develop all these graces under the work of the Relief Society and become most efficient and capable ward presidents. The woman may make the office splendid, but at the same time, the office makes the woman splendid. While we give a tribute of praise and love to those great women, the ward presidents of the Relief Society, let us also praise our Heavenly Father for the opportunities of Relief Society work.

NOTICE, TO AGENTS.

Only duly appointed agents for the *Relief Society Magazine* are entitled to the agents' discount of 10%. Agents are furnished with subscription blanks and receipt books from the *Magazine* office. They will please deduct discount before sending in subscription lists—otherwise the discount will not be allowed.

We are sorry to announce that the January number of the *Magazine* is exhausted. All late subscribers will necessarily begin with the February number.

The heavy storms have so greatly interfered with traffic that the February number was late in reaching subscribers, a matter which is greatly regretted at the General Office.

Notes from the Field.

Amy Brown Lyman, General Secretary.

CHRISTMAS GIFTS AND CHEER.

The stakes in and about Salt Lake City make a feature of special charity work at Christmas time. Following are some details of their labors:

Pioneer Stake.

According to the usual custom, the different wards of Pioneer stake sent out a large number of Christmas baskets, besides small presents of money, soft slippers, handkerchiefs, comforts, etc., to the aged. There were 284 baskets sent out, ranging in value from $3 to $6 each. The Relief Society also distributed several tons of coal.

Cottonwood Stake.

In the Cottonwood stake $318.07 in cash and produce and 300 pounds of sugar were distributed on Christmas day to the poor. Each member of the Stake Board donated one quilt for distribution, making 18 quilts in all.

Liberty Stake.

In this stake, the following donations were given: Liberty ward sent 20 baskets, value $4 each; the Eighth ward, six baskets, value $3 each, and also $36 in cash; LeGrande ward, 46 baskets, value $4 to $5 each; Thirty-third ward, one ton of coal to each widow and needy family; Ninth ward, 12 families were each given $1 in cash; Second ward, 46 baskets. In the Tenth and Thirty-third wards, the bishoprics took full charge of the charity work.

Salt Lake Stake.

The Fourteenth ward distributed 27 baskets containing merchandise and $1 in cash; Fifteenth ward Relief Society assisted the bishop in sending out 36 baskets. The Relief Society donated the following articles to be added to the baskets: 3 quilts, 30 aprons, 2 kimonas, 2 underskirts, 12 pairs of ladies' hose, 6 pairs men's socks, 4 union suits, 1 pair slippers, 3 rag rugs three yards long, and $15 in cash.

In the Seventeenth ward $350 was collected by the Relief Society in cash and merchandise. Sixty baskets were sent out

containing meat, potatoes, sugar, butter, fruit, and canned vegetables. From $1 to $5 was added to the baskets, according to the needs of the families. To the sick and aged, a plant or a bunch of cut flowers was sent.

The bishop of the Nineteenth ward took charge of the Christmas donations. The Relief Society prepared a hot dinner, and enterained about twenty of the needy and aged.

In the Twenty-second ward 24 baskets containing merchandise were distributed. Cash was collected and used to buy coal which was sent to those in need. Thirteen baskets were distributed, each containing merchandise and $1.50 in cash.

The Twenty-fourth ward M. I. A. boy scouts assisted the sisters in the ward to distribute 30 baskets containing cash and merchandise.

In the Twenty-eighth ward, the bishop took full charge of the charity work. The Relief Society sent ten old ladies $1 each, and on the first Tuesday in January, they entertained their ward teachers and the old folks.

The Twenty-ninth ward Relief Society sisters assisted the bishop in sending out 16 baskets of merchandise; $2 in cash was sent each widow; $48.50 in all were distributed.

The Center ward distributed $14.80 in cash and merchandise, most of this going to four families.

In the North Point ward there is no needy, and the Relief Society donated $5 to a ward entertainment for the children.

Ensign Stake.

The Eleventh ward distributed 70 baskets filled with groceries which consisted of sugar, canned peas, tomatoes, corn, meat, etc., and from 50 cents to $1 in cash; $40 in cash was sent out in this ward.

The Twelfth-Thirteenth ward sent out 68 boxes. These boxes each contained a chicken, potatoes, groceries of all kinds, including one can of cocoa for each family and a bag of candy, and cash from $1.50 to $2.50, according to the size of the family; $50 in cash was distributed in this ward. Money was collected for the groceries and they were purchased wholesale by the bishop. The potatoes were brought in by members of the Relief Society, each one bringing three. In addition to this, flour and potatoes were given to many other families. The Ensign ward collected and distributed $27.46.

In the Twenty-first ward, the officers of the Relief Society visited every home and received $221 in donations. They sent baskets to forty-two families, a sack of potatoes, a sack of apples

and $1.50 to $2 in cash to each of them. Thirteen sacks of flour were also sent out.

In the Twentieth ward, forty-seven baskets, at a value of from $1.50 to $2 each, were distributed. One of the residents of the ward donated $15, with which to buy toys for poor children. The Twenty-seventh ward distributed twelve baskets and several tons of coal.

In the Eighteenth ward the bishopric and Relief Society worked together in collecting and distributing charity funds. On Christmas day, $401.75 was distributed to the worthy poor and widows; $100 was sent to the missionaries, making a total disbursement for Christmas of $501.75.

Granite Stake.

The Granite stake Relief Society, in September and October, 1916, inaugurated a Food Preparedness Campaign, when Relief Society teachers visited the homes of the people—both Latter-day Saints and non-members—in the various wards of the stake, and solicited a special "free will donation," consisting of one pound of flour, sugar, rice, beans, peas, etc., which could be stored away for a time of emergency or special need among the working poor. On October 27, entertainments were given in the ward meeting houses, in the afternoon for the children, who paid for admission in coal and potatoes, and in the evening for adults, who paid admission in pounds, if they so desired. The movement was attended with gratifying success, as is attested by the following figures: Collected in cash, $680.86; pounds, 6,160½; bottled fruit, 91 quarts; canned goods, 426; packages, 116; coal, 12 sacks; potatoes, 8 sacks; soap, 36 bars.

The people, generally, entered into the spirit of the campaign wtih such manifest enthusiasm that it is hoped to make it an annual affair.

President Lorilla L. Horne, of the Granite stake Primary Association, with her officers and the workers of the several wards, pleasantly surprised the Relief Society sisters in their various January work and business meetings. These Primary workers assisted in the sewing, and afterwards served delicious refreshments. In one of the wards a complete layette was made for an expectant mother.

The old folks of the County Infirmary were given the customary musical and dramatic treat during the Christmas holidays. Stake Chorister Lucy M. Green, and the Relief Society choir, paid them a visit and discoursed sweet music, and the members of the Miller ward Relief Society presented a play for their amusement and pleasure. Both of the entertainments were greatly enjoyed and highly appreciated.

Swiss and German Mission.

Mrs. Rose Ellen Bywater Valentine, who with her husband Mr. H. W. Valentine, late President of the Swiss and German Mission, has just returned from Europe, and was a recent visitor at Relief Society headquarters. We were delighted to receive Mrs. Valentine and to hear her interesting account concerning the people with whom she has been associated, in the old world.

Mrs. Valentine was for three and one-half years president of the Relief Societies in Germany and Switzerland. She was set apart for this special work in March, 1913, by Elder Rudger Clawson, who was at that time President of the European Mission, and she continued in this position until her release in the late fall of 1916.

There are at present 17 branches of the Relief Society in this mission, 13 in Germany and four in Switzerland, and a total membership of 600. The German societies are located in Berlin, Dresden, Chemnitz, Hamburg, Konigsburg, Stettin, Karlsruhe, Zwickau, Gerlitz, Frankfurt, Nurnberg, Breslau, and Spandau; and the Swiss branches are located in Berne, Basle, St. Gallen, and Zurich.

Mrs. Valentine reports that weekly meetings are held in most of these societies, and that the average attendance throughout the Mission is 75%.

For class work, outlines were prepared and printed in German at the Mission headquarters, consisting of lessons on the life of Joseph Smith and on the subject "Salvation possible for all mankind," the latter subject being studied with the special object of leading up to the study of Genealogy.

The Swiss branches, all recently visited by the President, were found to be in good working condition, half of the meeting days being given up to study and the other half to sewing and hand work.

Mrs. Valentine was not able to visit the German societies after the outbreak of the war in 1914; but from the excellent reports sent her, she learned that the faithful sisters in these branches are more earnest than ever before in their Relief Society work, and in all the duties connected with it. Many of them have sustained severe losses, and their tender and aching hearts are filled with only one desire—that of doing good.

Many Germans who were living in Switzerland at the outbreak of the war, enlisted immediately for service in Germany—the city of Basle, furnishing 1,500 men at the outset. Fourteen of the members of the Relief Society in this city were thus left without support of any kind while their husbands were hurriedly taken off to the German front.

The Swiss government has also called many of its citizens

into service on the border, and, as a result of their continued absence from home, there is much suffering among their families in Switzerland and much opportunity is afforded for relief work.

Of the donation sent to the European Mission by our Church for relief work, $340 or $20 for each Society in the Swiss and German Mission, was sent to President Valentine for distribution. This money was joyfully received by the organizations and, with their wonderful thrift and economy, the members were able to make turns that furnished relief to many who were in need.

The Swiss and German women are such careful planners and are so economical that very few families were found to be in need of clothing. Mrs. Valentine says it is invariably the case that they are found with sufficient clothing and sufficient bed and table linen on hand to last them for several years. She says American housewives might, with profit, go to these foreign sisters to learn economy.

Cassia Stake.

At the January stake and local officers' meeting of the Cassia stake, the entire time was devoted to an introduction of the new literary lessons, and it proved to be one of the most profitable and enjoyable sessions ever held.

The first lesson in the course was given by a capable teacher, and was thoroughly discussed. Attention was drawn to the literary productions of our own authors. At the close of the lesson, "My Dear Old Garden," by "Aunt Em" Wells, was read by one of the most gifted readers, and "O Ye Mountains High," by President Charles W. Penrose, was sung in an impressive way by one of the most talented singers.

The stake and ward officers of the Y. L. M. I. A. attended the session as special guests of the Relief Society.

During the holiday season, President Emmeline B. Wells received dozens of letters and cards from Relief Society workers throughout the Church—all expressing love and good wishes for the coming year.

For these messages of greeting and for the loving thoughts that prompted them, our beloved President desires to express, through the *Magazine*, her gratitude and appreciation.

California Mission.

Late in December a Relief Society was organized at Sparks, Nevada, with the following officers: Artie E. Vanderhoof, President; Linnie C. Rossiter, First Counselor; Bertha M. Anderson, Second Counselor; Gladys Huyke, Secretary and Treasurer.

Home Science Department.

By Janette A. Hyde.

In the Bible bread is called the "staff of life." It has been used so long that no one can tell exactly who the first bread eaters were. We have record of its use in ancient times. When the city of Pompeii was uncovered, mills for grinding wheat, and ovens containing loaves of bread were found. We also find on the pyramids and tombs in Egypt, hieroglyphics showing men reaping and crushing wheat. From this we know that the raising of wheat was an occupation on the Nile. Among the Chinese there is a tradition that wheat originally came from heaven. It has been grown for thousands of years in China. The Greeks and Romans worshiped Ceres, the goddess of the grain and of the harvest. From this ancient goddess we have derived the word "cereal," which applies to varieties of grain, among which are the following important ones: wheat, corn, oats, rye, barley and rice.

No more important food stuff exists than wheat, for it furnishes the principal food product for civilized man. It is gratifying to know that this nation raises more wheat than any other nation, and more corn than all the rest of the world put together. In order to fully appreciate the flour industry, one should go to Minneapolis, the chief flour-making city in the world, though by no means the only milling center in our country.

Wheat is of many varieties, each of which requires certain climatic conditions for perfect development. Among the most important kinds are spring and winter wheat. Spring wheat is excellent for bread-making, producing more bread to the barrel of flour than winter wheat. Winter wheat contains more starch. It makes good bread and is particularly desirable for pastry.

In order to produce the best flour wheat must pass through several processes in the grinding. If flour is used which has not been thus treated, the difference would soon be discovered. Whole wheat flour is much like graham except that in this flour the outer skin or husk is removed before grinding, leaving it not as coarse as graham. Standard patent is the flour most used in the United States. It makes the most digestible bread, whole wheat comes second, and graham last. The patent process was grst used about 1865.

There are two general methods of bread-making in vogue, one producing unleavened and the other leavened bread. Because of the lack of knowledge of elements that would leaven bread, the unleavend bread was mainly used by ancient people.

It is made by mixing flour and water into a hard dough and baking it. The bread used by the Jews at their Passover, and also the English crackers, are unleavened bread. Both are hard to masticate, but nevertheless, healthful and nutritious. Leavened bread is made of flour, with yeast, baking-soda or baking-powder as leavening agencies, and with sufficient liquid to form a dough.

Bread is a great heat and energy producing food. It produces also a moderate amount of muscle mineral, but little fat.

Corn, a native product of America and Mexico, is used very extensively for bread in some parts of the United States. Columbus found the Indians using for bread, corn meal crushed by means of rocks. They made it into a batter with water and baked it on hot rocks. The Indians called it "mahiz," from which our word "maize" is derived. They not only made corn meal into plain bread, but also combined it with nut meats, pumpkins, berries, corn and beans. Corn is a typically American food.

Many varieties of bread are made from corn meal. For instance, the corn bread, hoe cake, Boston brown bread, griddle cakes, Johnny cake, corn muffins and corn meal gems. All these varieties are found on the American table. The people of the South consume more corn bread than those of the North, for the reason that the flavor of the meal made in the South is more appetizing and delicious than that made in the North. This flavor is due to the fact that it is made from ground corn, from which the indigestible hulls only have been removed by bolting. In the North the mills remove, in addition to the hulls, a portion of the kernel which contains the fat and mineral—this process taking away most of the flavor of the corn. The food value of the corn is thus reduced. Americans have meekly submitted to this because the facts are not generally known. However, it is to be hoped that they will refuse to buy corn meal from which most of the flour has been eliminated. Personally, I think corn bread more tasty than wheat bread. The only advantage wheat bread has over corn bread is the fact that it can be made into a lighter loaf. But this difference can be overcome by baking corn bread in thin cakes.

CORN BREAD.

Two cups of milk, two eggs, two tablespoonsful butter fat, one tablespoonful sugar, or molasses, one saltspoon of salt, one tablespoon baking powder, two cups of corn meal (yellow or white), and one cup of flour.

Put all dry ingredients together. Mix thoroughly, add melted butter fat to milk and eggs, make into a soft batter, and bake in moderate oven.

Ground up cracklings may be used instead of the butter fat.

Current Topics.

James H. Anderson.

AMERICAN troops have been withdrawn from Mexico; but Villa is not yet captured or killed.

A GERMAN war vessel sank fifteen freight ships in the South Atlantic in December, whereupon a British squadron was sent in search of the raider.

GERMAN war successes continued in Rumania during the past month. On the other war fronts there was little change in the situation from the previous month.

SWITZERLAND fears being forced into actual war in the great European conflict, and has mobilized all her available military strength.

UTAH GUARDSMEN were withdrawn from the Mexican border the last week in January. All the Utah troops are back home, and glad of it.

A TEMPLE for the Latter-day Saints is being talked of for Mesa, Arizona, and may be an assured fact within a few years.

A SUGAR FACTORY has been decided upon for Cornish, in Cache county, Utah, and the West Cache Sugar Company organized to build it.

NUDITY in moving picture shows has been condemned by the National board of censors, and none too soon to restrict the coarseness which produced such exhibitions.

PRESIDENT WILSON addressed the United States Senate on a universal peace plan on January 22; but the United States could not display sufficient strength to enforce such a plan, and universal peace is not in sight by any human means yet devised.

COLD AND STORMY weather for the longest period Utah has experienced in more than thirty years has been the record for December and January. After such a winter, spring is doubly welcome.

A MORMON BATTALION monument to cost $200,000 is proposed, and the State has been asked to contribute half the sum necessary, upon the other half being raised by popular subscription.

TWO AVIATORS of the United States army lost their way on a flight eastward from California in January, and landed in Lower California, whence they were rescued when almost dead from exhaustion. They claim the compass went wrong.

THE WORD "SEX," as an addition in the fifteenth amendment to the National Constitution, has been proposed in Congress. Its adoption would admit women to the elective franchise all over the Union.

ADMIRAL GEORGE DEWEY, who won lasting fame by his brilliant exploit at Manila Bay on May 1, 1898, during the Spanish-American war, died 16th January, in the eightieth year of his age. The great western scout, William F. Cody, popularly known as "Buffalo Bill," died on January 10.

PEACE TERMS were named by the Entente Allies in reply to the German note stating a willingness to conclude peace; but Germany made no counter-proposition further than to declare for a more vigorous war policy.

COAL SHORTAGE in Utah became very acute during the month of January. The public blames the railway, because of its failure to deliver shipments of coal earlier in the season, when partial storage of a winter supply could have been made.

THE UTAH LEGISLATURE has an abundance of legislation before it at the present session, some good and some bad.

INCREASED REVENUES for the State is the call of many office-holders' schemes before the Utah Legislature; but it is notable that there is no scheme of increased revenue for or a saving of expense to the common taxpayer.

THE MANN WHITE SLAVE act has been held by the United States Supreme Court to cover all interstate transportation of women for immoral purposes. As might be expected, men who justify personal immorality are not pleased with the broad scope of the decision.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah.

Motto—Charity Never Faileth.

THE GENERAL BOARD

Mrs. Emmeline B. Wells.....President
Mrs. Clarissa S. Williams.....First Counselor
Mrs. Julina L. Smith.....Second Counselor
Mrs. Amy Brown Lyman.....General Secretary
Mrs. Susa Young Gates.....Corresponding Secretary
Mrs. Emma A. Empey.....Treasurer

Mrs. Sarah Jenne Cannon — Mrs. Carrie S. Thomas — Miss Edna May Davis
Dr. Romania B. Penrose — Mrs. Priscilla P. Jennings — Miss Sarah McLelland
Mrs. Emily S. Richards — Mrs. Elizabeth S. Wilcox — Mrs. Elizabeth C. Crismon
Mrs. Julia M. P. Farnsworth — Mrs. Rebecca Niebaur Nibley — Mrs. Janette A. Hyde
Mrs. Phebe Y. Beatie — Mrs. Elizabeth C. McCune — Miss Sarah Eddington
Mrs. Ida S. Dusenberry — Miss Lillian Cameron

Mrs. Lizzie Thomas Edward, Music Director

RELIEF SOCIETY MAGAZINE

Editor.....Susa Young Gates
Business Manager.....Janette A. Hyde
Assistant Manager.....Amy Brown Lyman

Room 29, Bishop's Building, Salt Lake City, Utah.

Vol. IV. MARCH, 1917. No. 3

OUR ANNUAL DAY.

A Happy Thought.

It was a happy thought, that of commemorating the organization of the Relief Society by celebration, in speech, in retrospect and in general rejoicing. This day is so full of wonders and possibilities; and yet, our human memories are so treacherous—human life is so transient—that we would forget friends, teachers, parents, prophets, leaders, and all great world events, were it not for memorial days, history books, portraits or statues. Out of our lives these would fade and out of the world's great hall of fame they would all pass away but for some natural and human devised methods of preserving their memory for posterity. The results of great events and lives would live—true—but not the human recollection of them. And so, it is good to meet on this day and to remind ourselves of the organization of this, the first duly organized body of women in modern times. Let us hear about it, read about it, think about it, with gratitude and with much of awe and reverence.

The Pioneer and Pathmaker.

There have been groups of Catholic women shut up in convents for nearly two thousand years, but these were under the control of the priests; there was no effort at self-expression nor self-government among the women. They were doing

violence to every call and demand of nature, but one—benevolence. The bishop or priests made the rules of their order and controlled the property of the order. The women were—in short—recluses, living without any human ties, most of them forever forbidden intercourse with friends or family. Many devoted women thus immolated themselves on the altar of sacrifice—they left the world in order to escape the snares of the world.

Here and there in modern times a woman had risen—a Mary Wollstonecroft, an Abigail Adams, a Mary Lyon, crying out the need for greater freedom of thought and action for women; but not until that day in March, 1842, had women gathered to organize or to be organized into an independent self-governing body for cultural and benevolent purposes. Six years after that, in 1848, at Seneca Falls, there gathered that brave group of three women who named themselves, "The Woman's Rights Association." Others and still others followed in quick and bewildering succession. But the Relief Society, organized by the Prophet Joseph Smith, was the pioneer, the pathmaker, the foundation-stone of woman's modern evolution.

Benefits Resulting.

What vast interests for the betterment of women, children, of humanity in general have grown out of that meeting seventy-five years ago. The Society itself has developed its charitable and benevolent functions, into mammoth proportions. Nursing the sick as a neighborhood activity, training nurses and midwives, co-operative enterprises, the raising and manufacture of silk, equal suffrage, Young Ladies and Young Men's Improvement Associations, Primary Associations for the children, a Home for Women, a magazine owned, managed and edited by women, books written and printed for women and children, correspondence courses in literature, art, home science, in genealogy, with great genealogical conventions, libraries, commodious offices as headquarters for all three of the women's organizations, elaborate and effective organization houses, great stores of grain for times of famine, lands, stocks, bonds, properties—all these are among the many blessings and benefits which have resulted directly and indirectly to the "Mormon" women as the outgrowth of that meeting seventy-five years ago.

Light and Privilege for Women.

Great organizations and councils of women have developed among the women of the world until these club and council movements well-nigh cover the earth as the waters cover the mighty deep. Truth—once revealed to the world, may and often does become—the common property of men in various parts of the earth. So when the Prophet "turned the key for women," in that wondrous March

meeting, the door was opened, and an increasing flood of light and privilege for women issued therefrom. The light of sex-freedom was in the world and it was freely offered to the women of this Church while the women of the world found and still do find it necessary to strive and struggle and sacrifice to obtain that which is our free gift.

A Wondrous Day.

Did the Prophet see all this with the sure vision? No doubt he did; his words presage that. And above all—dear and earnest sisters and readers—this has all been done without one shadow of sex-antagonism. The Savior asked the Father for His disciples in His last earthly prayer, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil" (John 17:15). So indeed, has it been with the women of this Society. They have not set aside nor neglected their daily toils, nor precious home duties; but, through enlargement of soul and sphere, they have found time and opportunity to mother the ward, the town, the community. They are still women and wives and mothers—they are also human, and world movers. What a wondrous day was that—the seventeenth of March, 1842. Let us recall it in song and story, while we rejoice that we are women and members of the Relief Society of the Church of Jesus Christ of Latter-day Saints.

STEPHEN L. RICHARDS.

Elder Stephen L. Richards has been chosen and ordained an Apostle to fill the vacancy in the quorum which was caused by the death of President Francis M. Lyman.

Elder Richards is a young man of intellectual and physical vigor, and is not only a power for good in his own community, but in every quarter where his influence is felt. He was born June 18, 1879, and is the son of Dr. Stephen Longstroth and Louise Stayner Richards. He is the grandson of Willard Richards who was a prisoner in Carthage jail with the Prophet and Patriarch when these two were murdered by a mob. He received his early education in the public schools of Salt Lake City and later attended the University of Utah and the University of Chicago, being graduated from the law department of the latter institution in 1904. Since that time he has been successfully engaged in the practice of law in Salt Lake City.

Elder Richards has held many positions of importance in the various auxilliary organizations of the Church, and in 1907 was appointed a member of the General Board of the Deseret Sunday School Union. Two years later he was made Second Assistant to the General Superintendent of Sunday Schools. President

Joseph F. Smith. He is also a member of the General Board of the Religion Class and a member of the General Priesthood Committee.

In February, 1900, Elder Richards was married to Irene W. Merrill, a granddaughter of the late beloved President of the Relief Society, Bathsheba W. Smith. There are six beautiful children in the Richards home.

CONSOLATION.

By Lena C. Stephens.

Dear little sad-hearted mother,
  Your heart is broken today;
For one you have loved and cherished
  Has gone from your earth-home away.

One of the flowers God sent you
  To bloom in your garden of love
Has finished its measure of earth-life,
  And gone to His garden above.

How lonely you feel little mother,
  How dreary and broken and sad,
Because you are given this trial—
  The hardest one you've ever had.

Don't you see, dear—life's pathway is thorny,
  It has brambles and briars and stones;
How often we're hurt on life's journey;
  How often there are tears, cries, and moans.

But look! all around us are blessings,
  There are joys, if we seek, we shall find,
Great gifts from our Father's rich storehouse,
  Gifts of spirit and wisdom of mind.

There is always a kind hand to help us,
  There are friends and companions who care;
And God watching ever above us,
  His wisdom will bring us safe there.

Cheer up, little mother, find comfort,
  You have blessings still left in rich store;
Let them fill your whole soul with thanksgiving,
  Let your spirit rejoice evermore.

You have many to love and to cheer you,
  Be consoled and love one another;
For beyond in the home that awaits you,
  There's an angel who calls you dear mother.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in April.

SEEKING A WIFE—RACHEL.

(Reading: Chapters 37-47 of Genesis, omitting Chapter 38.)

Marriage cuts a very wide swath in all primitive society, but it cuts an especially wide one in the early days of Israelitish history, on account of the promises made to Abraham concerning "the seed." This is why so much of the biblical account of the first patriarchs is occupied with the matrimonial affairs of those who comprise the direct line to Christ, like Isaac and Jacob. But the wooing of Rebecca and that of Rachel were essentially different, although each is characteristic of the times in which it took place.

Jacob, like his father, was a shepherd. But his brother Esau was a hunter. These were the principal occupations in those early times. And, if we may judge by the characters of the two men, they chose their callings wisely. Indeed, Rachael herself, and perhaps Leah, may be called a shepherdess, for when Jacob came to the home of his ancestors first he found his future wife taking care of sheep. Josephus notes that he met "with shepherds in the suburbs" of Haran, "boys grown up, and maidens sitting about a certain well," Rachel being apparently among the number.

Isaac, seemingly, and Rebecca were imbued with the same idea which Abraham had—that no marriages should be contracted between the Chosen People and their Canaanitish neighbors. This pair, especially Isaac with whom the hairy Edomite was a favorite, found great offense in Esau's marriage with two Canaanitish women, one of whom was the daughter of "a great lord," such as lords went in those days. Esau realized this, for he afterward took another wife who he thought would please his father. And Jacob might not have done any better if it had not been for the forethought of his shrewd mother. It was she who suggested, when the rupture over the mess of potage occurred between the two sons, that Jacob should go to the land of her nativity to marry him a wife—a suggestion to which Isaac readily agreed.

As in the days of Abraham, so in those of Jacob, children were something like property in the hands of their parents, as long as the parents were living. We do not read of the slightest objection on the part of Jacob, although he was past forty, to the proposal that he go to Mesopotamia for a wife. Josephus has a curious passage in this connection as affecting Esau. He tells us that Esau, "now come to the age of forty," when he married the Canaanitish women already referred to, did so "without so much as asking the advice of his father; for had Isaac been the arbitrator, he had not given him leave to marry thus, for he was not pleased with contracting any alliance with the people of that country; but not caring to be uneasy to his son, by commanding him to put away these wives, he resolved to be silent." The same unquestioning obedience to parental advice is observed also in the case of Leah and Rachel. Although Rachel must have known of Jacob's love for her and of the request he had made her father for her hand and although she must therefore have looked forward for seven long years to the union, she nevertheless had nothing to say apparently when her father unceremoniously substituted her sister for her on the night of the marriage. Implicit obedience was exacted by parents in ancient times, not only of children but of grown sons and daughters as well.

Whatever view we take of this marriage of Jacob, much depended upon it. Jacob, by reason of his purchase of the birthright, was heir to the family promises. Moreover, he had received the blessing belonging to the heir. When Isaac's sight had failed him to the point where he could no longer attend properly to the customary sacrifice, he asked Esau to prepare him some venison. This was not, most likely, an ordinary meal. Rather it was a sacrificial feast of some sort. The aged patriarch expected on this occasion, it would seem, a manifestation from heaven which would enable him to give his son an inspired blessing. This blessing, however, Jacob received by anticipating his brothers' offering. It was through him, therefore, that the promised Seed should come. Hence the importance that attached to his marriage.

There are two customs connected with marriage in those days which are thrown into sight in the biblical narrative of the events we have been considering. One of these is that the daughters were married off according to their age, the eldest first, instead of according to their success in attracting the attention of the male. Or was this merely a ruse to deceive the unwary Jacob into remaining another seven years? For Laban was a tricky man by nature. When he saw that in his proposed son-in-law he had an exceptional person, he professed to be absolutely opopposed to having Rachel go to the strange land which had lured

his sister Rebecca. At all events, Jacob seems not to have known anything about this custom—if such it was. Another custom, it appears, was to veil the bride on entering the bridal chamber. This fact—if we reject the explanation of Josephus that Jacob was "in drink as well as in the dark"—would account for Jacob's not recognizing Leah till next morning.

Polygamy, it would appear, was common in those times, not only in the chosen family but also among the nations surrounding them. Isaac, it seems, had but one wife, although his father Abraham had more than one. Jacob was a polygamist by compulsion. He was forced into plural marriage first by his crafty father-in-law and afterward by the rivalry of Leah and Rachel. If he had had his own way, doubtless, he would have been content with his first love. But then the course of history would have taken a different direction, so that, after all, the Lord may have been using Laban and his two daughters to bring about His great purposes. Esau, as we have already seen, took two Canaanitish women to be his wives. We are told all these details in such a way as to leave us the inevitable inference that this custom was a common practice in that age.

Religion appears to have figured very largely in the daily lives of the group of persons we are considering. Rebecca, as we have seen, sought the Lord just prior to the birth of her famous "twin sons." Josephus tells us that Isaac appealed to Him for guidance in this important event—whether in connection with his wife or alone, we do not know. Visions and dreams play an important part in the daily lives of these people. Jacob, while on his way from the home of his father, saw that famous ladder "reaching up into heaven, on which the angels were ascending and descending." Even Laban was warned in a dream, or vision, that if he attacked Jacob, when the latter was fleeing from his father-in-law, the Lord would fight Israel's battles for him. And again, just before Jacob met his brother Esau, the angel of the Lord appeared to him and told him not to fear the Edomite. Joseph also was "a dreamer." Before he was sold into Egypt, he had his two dreams of the sheaves of grain and the sun and the moon, which symbolized the relation he would sustain to his father and his brothers in the dim future. And then there are the dreams he interpreted in Egypt, through which he was elevated to the second place in that great nation.

It was doubtless religion that gave these people such a high ideal of chastity. When Dinah, Jacob's daughter, was violated, as the family was on its way back to the Promised Land, we are informed just how virtue was looked upon in woman. Although the defiler was the son of a "king" and although it appears that the act was performed in order to bring about a marriage between

the pair, still, when Jacob's sons learned of the affair, they fell upon the whole town where the offense had been committed, and slaughtered every grown male therein. As to how virtue was looked upon in the man in those days, perhaps the best example is to be found in Joseph, the son of Rachel and Jacob. After his arrival in the valley of the Nile, he entered the household of Potiphar. He was an unusually handsome young man, it seems, and the lady of the house fell in love with him. Now, in those days immorality was extremely prevalent in Egypt; society was corrupt. And most likely Joseph came in contact with this form of corruption. But he preferred to keep his virtue, even though in doing so he ran the risk of imprisonment or death.

Rachel and Leah, it appears from the biblical narrative, were accustomed to a species of idolatry in their father's house. There were household gods in the family, which had been handed down from generation to generation. Josephus represents Laban as saying, on the occasion that he follows Jacob in search of the gods which Rachel had stolen: "Thou hast treated me as an enemy, by driving away my cattle; and by persuading my daughters to run away from their father; and by carrying home those sacred paternal images which were worshiped by my forefathers, and have been honored with the like worship which they paid them, by myself." Jacob, we are told by this same historian, "had taught Rachel to despise the worship of those gods."

QUESTIONS.

1. Why is marriage given so much prominence in the account of the patriarchs Abraham, Isaac, and Jacob? 2. What were the chief occupations in those times? 3. What did Rachel and Isaac think of a marriage between their children and the Canaanites? 4. Show from actual citations what was the relation between children and parents. Is that condition preferable to ours? Why do you think so? 5. Why did such importance attach to the marriage of Jacob? 6. Tell of some customs connected with marriage then. 7. Show that plural marriage was common at that time. 8. Explain the importance of religion in those days. 9. How was chastity looked upon by the Israelites of that day? By the Egyptians? Did the Israelites have a single or a double standard of morality? Justify your views.

BIBLE READINGS FOR APRIL.

"And take * * * the Sword of the Spirit which is the Word of God."

1. Bible, Genesis, Chapter 37
2. Bible, Genesis, Chapter 38.
3. Bible, Exodus, Chapter 2.
4. Bible, Exodus, Chapter 3.
5. Bible, Exodus, Chapter 6.
6. Doctrine and Covenants, Section 20.
7. Doctrine and Covenants, Section 21.
8. Doctrine and Covenants, Section 22.
9. Doctrine and Covenants, Section 23.
10. Doctrine and Covenants, Section 24.
11. Doctrine and Covenants, Section 19.
12. Doctrine and Covenants, Section 18.
13. Doctrine and Covenants, Sections 15, 16, 17.
14. Doctrine and Covenants, Sections 13, 14.
15. Doctrine and Covenants, Sections 11, 12.
16. Doctrine and Covenants, Section 10.
17. Doctrine and Covenants, Sections 8, 9.
18. Doctrine and Covenants, Sections 6, 7.
19. Doctrine and Covenants, Sections 4, 5.
20. Doctrine and Covenants, Sections 2,3.
21. Doctrine and Covenants, Section 1.
22. Bible, Exodus, Chapter 15.
23. Bible, Exodus, Chapter 18.
24. Bible, Exodus, Chapter 19.
25. Bible, Exodus, Chapter 20.
26. Bible, Psalm 30.
27. Bible, Psalm. 31.
28. Bible, Psalm, 32.
29. Bible, Psalm, 33.
30. Bible, Psalm, 34.

LESSON II.

Work and Business.

SECOND WEEK IN APRIL.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN APRIL.

PLACE NAMES.

It is not surprising that many people all over Europe adopted the easy custom of surnaming themselves after states, or farms, or towns, or any dwelling place where they resided permanently,

The Frenchman retains to this day, the little preposition "de" which means *of* attached to his surname and even to his title. For instance, D'Arcy, and DeVesci are still famous French names. DeRudeville is another. DePomeroy is still another name which was transplanted to England. These names simply meant that William DePomeroy or John D'Arcy once liced or owned estates which bore the name Arcy and Pomeroy. In England these names were very quickly Englishized. It soon came about that men who owned large estates would be spoken of as John of Dean. If he lived near a church he might be called William of Eccles. If he was a toll-gate keeper he might be called Gates or Yates, the Gate-keeper. On the other hand if he lived near a hill or boundary, he might be called Lynch, the Anglo-Saxon spelling of which was Hlinch.

Mr. Lower who wrote a book about surnames tells us:

"The Saxons and Angles called places after their names. Wright, in his *History of Ludlow,* says: "Many of the names are compounded of those of Anglo-Saxon possessors, or cultivators, and the original forms of such words are readily discovered by a reference to Domesday Book. * * * Names of places having *ing* in the middle are generally formed from patronymics, which in Anglo-Saxon had this termination. Thus, a son of Alfred was Ælfreding; his descendants in general were Ælfredings or Ælfredingas. These patronymics are generally compounded with *ham, tun,* etc., and whenever we can find the name of a place in pure Saxon documents, we have the patronymic in the genitive case plural. Thus, Birmingham was Boerm-ingeham, the home or residence of the sons and descendants of Beorm."

In the old Anglo-Saxon "hus" was house; cot is well known; "burh' was a fortified place from which came Canterbury, Salisbury, Amesbury, Shaftesbury.

Acre always meant the cornland, ploughed or sown. It enters into many combinations: *Goodacre, Oldacre, Longacre, Witacre.*

Angle, a corner. Atten-Angle has given us *Nangle.* John de Angulo, was in the 1273 (Hundred Rolls).

Barrow (A. S., *Bearw*), a wooded hill fit for pasturing swine.

Beck is an Old English name for a high pasture or shelving piece of moorland; thence the names *Broadbend* and *Bentley.*

Both (A. S.), a booth or wooden house. Also Celtic *bodd,* a settlement, as Bodmin, the monastic settlement; *Freebody,* and other names ending in *bod* and *body.*

Bottle (A. S. *Botl*), a diminutive of *both.* In the Highlands a bothie is so used; in German we have *Wolfen-buttel.* It

occurs in *Harbottle* (the highly-situated bottle), *Newbottle, Bolton* is the *tun* containing a bottle; *Bothwell* and *Claypole,* the bottle in the clay.

Bottom (A. S. *botn*), the head of a valley.

Burg (A. S. *burh,* in O. N. *bjorg,* D. *borg,* G. *burg*).

Brook, originally a morass, then a stream, was a very common name. It occurs over and over again in the Hundred Rolls.

By (O. N. *baer, byr;* Danish *by,* a farm), originally a single house, then came to be employed of a group of houses.

Cot (A. S.), a thatched cottage, with mud walls. Draycott is the dry cottage.

Dingle, a depth of wood.

Eccles (German), was a church: Egloskerry, Egloshayle, Eccles in Norfolk and Lancashire, Ecclesfield in Yorkshire, and Eccleston.

Field is properly a clearing, where trees have been felled.

Ford (Celtic *fordd;* Anglo-Saxon *ford*), a way; only in a secondary sense signifies a ford across a river.

Garth (A. S.), an enclosed place; hence garden, yard.

Gate may mean a road, as Bishopsgate; but also a barrier. Sometimes corrupted to *yat:* Ramsgate, Margate, Westgate; surnames Gates and *Yates, Yeatman* (the gatekeeper).

Hatch and Hacket, a gate or bar thrown across a gap.

Hall and Heal (A. S.), a slope.

Ham (A. S.), has two significations—with the *a* long it signifies home; with the *a* short it signifies a field enclosed. Burnham is the enclosure by the brook.

Hay, a hedge to an enclosure; often a small park. From this simple root we have the surnames *Hay, Hayes, Haigh, and Hawis* and *Hawes,* and in combination *Haywood, Haworth, Haughton.*

Holm (O. N.), a flat island.

Holt is the same as the German Holz, a wood or copse.

House (A. S., and O. N.), often contracted in *us,* as *Alus* (the old house), *Malthus* (the malt-house), *Loftus* (the house with a loft).

Hurst (A. S.), a wood, very common in Sussex.

Ing (O. N. eng), a meadow by the river.

Lane. On the Hundred Rolls are numerous entries such as these: Cecilia in the Lane, Emma a la Lane, John de la Lane, Phillippa atte Lane, Thomas super Lane; so that, although a Norman family of L'Ane came over with the Conqueror, we cannot set down all the *Lanes* as his descendants.

Lee, Legh, Leigh, Ley, Lea (A. S. leah, m.), a fallow pasturage.

Pitt, a sawpit, coalpit, or pitfall.

Platt, low-lying ground.

Ros (C. *rhos*), a heath: *Roskelly, Penrose, Rosedue.*

Royd (O. N.), a clearing in a wood.

Shaw (O. N. *skog*) is—(1) A small wood or coppice; (2) a flat at the foot of a hill; (3) a boggy place by a river.

Stead (A. S.), a home.

Thrope (A. S.; Danish *torp;* German *dorf*), a hamlet.

Tun (O. N), the enclosure about a farm, enters into many combinations, as *ton* and *town.* Brighton is Brighthelmstron, Wolverhampton is Wolfardes-home-field.

Wick, Wyke, Week (Lat. vicus), a settlement: Warwick, Greenwich, Berwick, Germansweek, Week St. Mary, Hardwick, Norwich, and many others come from this root.

With (O. N. vioi), a wood: *Beckwith, Skipwith.*

Wood becomes sometimes in combination Hood, sometimes Good.

Yat, for *Gate,* a still common pronunciation; hence the surname Yates.

LITERATURE

Third Week in April.

POETRY FOR CHILDREN

Most of the poetry we have for children has been written during very recent times. Before about fifty years ago, indeed, authors paid little attention to child life. In Shakespeare's plays, for example, there are almost no child characters. But within the last half century much poetry has been written for children. It should be our effort to study this literature and make choice selections from it for reading in our homes.

In saying that children's poetry is of very recent origin, we must not overlook our *Mother Goose melodies,* which are really about as old as the race. No one knows exactly when such nonsense jingles as "This little pig went to market," "Hey diddle diddle," "Sing a song of sixpence," "Rockaby baby up in the tree top," and the other nursery rhymes were first sung to amuse the little folk. These harmless nonsense songs have been heard by babes of every generation for hundreds of years, and they will probably continue to be sung as long as there are babies to play with and rock to sleep. These are the child's first poetry.

Some of the Mother Goose rhymes, such as "King William was King James's son," "London's bridge is falling down," and the old counting out rhymes used in "hide-and-seek," were created for plays and games. In earlier times, young and old would romp together over the village green, making up their own music for their folk games and dances.

The nursery jingles were followed years afterward by rhymes written to teach morals and manners. These seem to have sprung chifly from Puritan sources. Parents and preachers then were rightly very anxious to "train up the child in the way he should go; "They therefore gave him little lessons of life in rhymes, which made them easy to get and hard to forget. For illustration:

"Let dogs delight to bark and bite,
For 'tis their nature to;
But, children, you should never let
Your angry passions rise,
Your little hands were never made
To tear each other's eyes."

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

"Little deeds of kindness,
Little words of love,
Make the earth an Eden
Like the heaven above."

Such wholesome rhymes serve a very good purpose. Strictly speaking, however, they are hardly child rhymes; because the child does not naturally moralize. He simply enjoys life. Nevertheless, these little life lessons, done up in easy-to-carry packages, are good for him to take with his Mother Goose melodies.

When the poets of later days, chiefly of our own time, began to pay attention to children, they wrote of them from an adult viewpoint. Their poems were *about* children, not *for* them. Whittier's "Barefoot Boy," pictures the poet remembering the joys of his own boyhood. It is an old man patting a boy on the head—a beautiful picture, but not so much for boys as grownups. Longfellow's "Children's Hour," and Lowell's "First Snowfall" are likewise poems for older folk. Such poems may bring some enjoyment to children; but truly speaking, they are not child poetry.

Among the earliest poets who really made an effort to write from the child's viewpoint are Alice and Phoebe Cary. These sisters produced a good many little poems that are wholesome and childlike. Among them are "The Leak in the Dike," "An' Order for a Picture," "Three Little Bugs in a Basket," and "Suppose." The last named begins as follows:

"Suppose, my little lady,
Your doll should break its head,
Could you make it well by crying
Till your eyes and nose were red?"

The poems by the Cary sisters, always teach a moral.

Charles and Mary Lamb also wrote a few little poems for little folk. They were very prim little English rhymes, intended to help children to act very properly.

From this type of poetry, there has been a gradual development into the real child rhymes of today. Among the first of the poems that really reflect the child spirit was

MARY AND HER LITTLE LAMB.

"Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went,
The lamb was sure to go.

"It followed her to school one day,
Which was against the rule,
It made the children laugh and play
To see a lamb in school.

"And then the teacher turned it out,
But still it lingered near,
And waited patiently about
Till Mary did appear.

" 'What makes the lamb love Mary so?'
The eager children cry,
'Why, Mary loves the lamb, you know,'
The teacher did reply."

There has been some doubt as to the authorship of this poem; but recent investigations have practically proved that it was written by a Mr. Coulson, and that the incident on which the poem is based is true. It happened one day when this gentleman was visiting a country school. On returning home, he wrote the poem.

"Mary and Her Lamb" is a true type of child's poetry. It reflects child-life from the child's viewpoint. A sweet little lesson is suggested in the last stanza; but there is no moralizing nor preaching about it.

"Twinkle, Twinkle, Little Star" is another beautiful poem, produced in earlier days for children.

From these beginnings toward the right kind of verse for little folk, we have developed rather rapidly until now we have a good many beautiful poems for children. Among those who have helped to produce such literature is Mary Mapes Dodge, for many years editor of the *St. Nicholas Magazine.* She deserves first mention, not because she wrote much children's literature herself—though she did write some very good stories and poems —but because she inspired a host of others to write; and she gave them opportunity to publish their writings in her magazine. Mary Mapes Dodge may be called the mother of writers for children.

Other special names that should be remembered here are Lucy Larcom, Jane Taylor, Celia Thaxter, Eliza Follen, Edward Lear, Frank D. Sherman, Christina Rosetti, and Emilie Poulsson. These all have given us bright and beautiful verse for children. As an illustration, take this first stanza of Sir Robin, a delightful bird lyric, from the pen of Lucy Larcom:

"Rollicking robin is here again,
What does he care for the April rain?
Care for it! Glad of it! Doesn't he know
That the April rain carries off the snow
And coaxes out leaves to shelter his nest,
And washes his pretty red Easter vest,
And makes the juice of the cherry sweet,
For the hungry little robins to eat!
'Ha, ha, ha,' hear the jolly bird laugh,
That isn't the best of the story, by half."

Among all our children's poets, however, these three names stand out: Robert Louis Stevenson, Eugene Field, and James Whitcomb Riley.

Stevenson has given us a charming little volume called *A Child's Garden of Verses,* filled with poems that reflect the heart of the chlidren. This great writer never forgot his childhood days in bonnie Scotland. "The Shadow," "Foreign Children," "Windy Nights," "The Swing," all of his child poems show clearly that he was a child at heart.

Eugene Field, likewise, kept the rollicking spirit of youth. His *Love Songs of Childhood* and *With Trumpet and Drum* are two little volumes full of choice lyrics of child life.

Of James W. Riley a volume might be written. On his seventieth birthday the children of his birthtown strewed his way with roses as he rode along its streets in an automobile with the "happy little cripple boy," whom he has immortalized in one of his poems. Riley's verse is written artistically in child dialect.

It is full of sweet humor and pathos, and always reflects truly the spirit of the little folk. Space forbids our giving further illustrations; but the following books containing these and other child verse can be readily obtained. We commend them to our mothers for the home library:

Nursing Rhymes, Welsh, D. C. Heath & Co.
Rhymes and Stories, Lansing, Ginn & Co.
Pinafore Palace, Wiggin, McClure Co.
The Posy Ring, Wiggin, McClure Co.
Child's Calendar Beautiful, Beeson, Scribner's.
Little Folk Lyrics, Sherman, Houghton Mifflin Co.
Child's Garden of Verses, Stevenson, Rand McNally.
The Eugene Field Book, Field, Scribners.
Child Rhymes, Riley, Bobbs-Merrill.
The Riley Reader, Riley, Bobbs-Merrill.

Mothers may also find in the readers used in school much beautiful poetry for children.

LESSON OUTLINE.

1. During what time has most of the poetry we have for children been created?

2. What kind of verse for little folks has come from very early times?

3. For what purpose mainly were the *Mother Goose* melodies created? Illustrate.

4. Let each class member be ready to give a little "moral rhyme" intended to teach a lesson to children.

5. What characterizes the poetry that Longfellow, Whittier and other poets of their time wrote concerning children. Illustrate by reading "The Village Blacksmith," or some other poem.

6. Find some child poem written by Alice or Phoebe Cary, or by the other children's poets named herein and read it to class.

7. What qualities does the true child's poem possess?

8. What three children's poets have gained greatest prominence? Let poems from each of these be read.

9. Find in *The Juvenile Instructor, The Children's Friend,* and other Church magazines; or in our song book, some poem that you feel is true to the spirit of child life.

LESSON IV.

Home Economics

INTRODUCTION OF SOLID FOODS.

FOURTH WEEK IN APRIL.

The weaning of the child with the subsequent introduction of solid foods is one of the most difficult problems in medicine. Up to the time of weaning, the child has been receiving the perfect food, the mother's milk. Our problem now is to introduce in their proper proportion the different food ingredients in a form that can be easily handled by the child. The same care must be exercised here in the selection of foods that we would exercise in the modification of cow's milk. The proprietary foods have been condemned because they did not contain a proper proportion of all of the food ingredients. We must exercise care that we are not guilty of the same fault in the feeding of the child during the second year of life. It has been said that 40 per cent of all children in their second year are anemic, by that, I mean that there is a deficiency of iron and other mineral salts in the blood. This is entirely due to mistakes in diet. A common saying amongst mothers is that the second summer is the most difficult for the child to pass through. This is clearly due to the fact that we do not make a proper choice of foods for the child. During the first year of life babies are peculiarly immune to the infectious diseases. Only where the mother's health is poor with the subsequent production of poor milk do we find babies that contract the infectious diseases. If the problem of diet could be carefully worked out I feel certain that the reason for this immunity would be found to be due to the fact that the child is getting perfect food. This immunity then could be prolonged through the second year of life and throughout life if we could properly nourish the body. Within the human organism are all the possibilities for developing substances that protect us against the inroads of disease. Perfect physical health which would follow the proper nourishment of the body would give to us abundance of all of these protective forces and our fear of contagious diseases would be very much lessened. Disease can only make headway where the vitality is lowered, and in the vast majority of cases our vitality is lowered through mistakes in diet and errors in hygiene.

The baby's teeth should appear at six months of age, this is nature's signal to begin the introduction of outside foods. A crust of stale bread given at this time serves to satisfy the child's

craving for other foods as well as to assist in breaking the way of the teeth through the gums. As the child gets older the cereals, oat meal, cream of wheat or other cereals cooked three hours in a double boiler so as to thoroughly dissolve the starch granules, with a little cream or milk, and sugar in small quantities, should be also introduced at this time. Sugar, however, is usually a dangerous food because the child forms a liking for the sugar and will not take any food unless it is sweetened excessively. Sugar plays an important part in the diet of the child, but in cases where there are any indications of indigestion or malnutrition the cereal foods should be given without sugar. I have found no difficulty in getting babies to take the cereals without sugar. Their liking for sugar comes only as the result of its long continued use. If the baby's teeth are slow in appearing it is sometimes necessary towards the end of the first year to allow half of a soft-boiled egg, some fruit in the form of orange juice, stewed or baked apples, stewed prunes and some of the vegetables; puree of peas, string beans, asparagus tips and carrots cooked until they mash readily with a fork, prepared preferably in milk gravy. Occasionally the mother may notice that particles of vegetables come through the intestine apparently undigested. Unless these food particles set up an irritation with the subsequent diarrhea no attention should be paid to this since the mineral salts are absorbed even though nature does not extract all of the food value from them. Cow's milk should be allowed with a normal child in a dilution of two-thirds milk and one-third water. If the child begins to vomit or there is trouble with the bowels the milk can be diluted still more. Gradually, however, the milk should be increased in amount until by the end of the first year the child should be getting the whole milk. As the time for weaning approaches, the mother can introduce one bottle a day of this modified cow's milk, gradually increasing the number of feedings with cow's milk and decreasing the breast feedings. In this way the child will be made to wean itself within a very short time and with no trouble whatever. Only in exceptional cases should the child be weaned suddenly. There is generally no necessity for this sudden breaking away from the breast feedings.

In introducing new foods to the child one important point should always be born in mind, that every food introduced is new to the child's digestive apparatus. It is necessary, therefore, to adopt these foods gradually. A tolerance must be formed for every food that is given. In other words educate the digestive tract to handle these foods. Beginning with small quantities increase the amounts until a normal diet is reached.

Very frequently mothers ask why it is that their children are unhealthy in spite of the fact that they exercise every precaution

of diet within their power, whereas, Mrs. Smith's babies are never sick and yet are allowed to eat everything that is on the table. The reason for this is apparent, the careful mother goes to the extreme in depriving her child of foods that it should have while the careless mother permits the child's appetite to be its own guide. As a result it gets those foods that nature calls for. The instinct for self-preservation manifests itself here very clearly. Animals will go for miles and lick up the dirt in their search for certain of the minerals. The same is true with children, guided by nature they take those foods that their system is demanding. Often I am consulted to know why children eat dirt. In some cases babies have picked large holes in the plaster in the wall and eaten it. This illustrates the necessity for a well balanced diet since nature will go to the extreme of leading the child to eat dirt and plaster in its efforts to obtain mineral salts.

The points then to be remembered in the introduction of solid foods, is to be sure to get that variety of foods that will insure an abundant supply of all of the food elements. The following diet is merely suggestive but will give mothers an idea of what children should have during the second year.

Cereals:

Oat meal.
Cream of wheat.
Corn meal.
Farina.

Cooked three hours. They should be cooked the evening before serving and warmed up for breakfast in the morning.

Eggs:

Soft boiled or Poached.

In some cases this should be given daily particularly if the child is poorly nourished, slow in walking and slow in teething.

Meat:

Scraped rare beef.

This is an extremely valuable food at this period, in all cases where there is malnutrition or any symptoms of rickets. It is best prepared by broiling a thick steak over red hot coals until thoroughly heated through, then sliced longitudinally with a sharp knife and the juice and pulp scraped out with a table spoon. Spread this on bread or on a cracker with a little salt and allow the child to eat the rare beef.

Broths:

Chicken.
Beef.
Vegetable.
These may be allowed at this time.

Vegetables:

Spinach.
Asparagus.
Squash.
Strained stewed tomatoes.
Carrots.
Mashed cauliflower.
String beans.
Peas.
Baked potato, may be permitted.

All of these vegetables with the exception of the potato are rich in the mineral salts and should not be neglected.

Fruits:

Oranges.
Scraped apple.
Stewed or baked apple.
Stewed prunes.
Stewed figs.
Fresh bottled fruits are permissible.

Milk.

Desserts:

Rice.
Tapicoa.
Custards.
Junket.
Jello.
Small amounts of ice cream.

Bread:

Graham.
White.
Crackers.

If the child is constipated, graham bread should be used exclusively. A small dish of stewed figs given before breakfast and before going to bed will usually suffice to overcome this constipation. Where the diet is well balanced constipation will not result.

QUESTIONS.

1. When should the first teeth appear?
2. What is the appearance of the teeth the signal for?
3. Why should so much care be exercised in the choice of foods during the second year?

4. Why does the child experience difficulty in getting through the second summer?

5. What care should be exercised in the introduction of the solid foods?

6. What are the symptoms of an exclusive milk diet during the second year? (This can be found in the previous lesson).

7. What foods should be emphasized in a child that shows symptoms of rickets or scurvy?

8. How would you proceed to overcome constipation?

HISTORY OF UTAH.

The painstaking historian, Orson F. Whitney, and the Deseret News Publishing house, have united in contributing one of the most useful and handsome books ever put upon the local market, in the new one volume, *Popular History of Utah*. The history itself has practically every important fact treated briefly and vividly, yet without bias or prejudice. The information is tabulated and arranged in the best modern style which makes it a handy reference work to keep at the student's elbow. The mechanical part is unquestionably superior and pleasing to the eye. We congratulate both author and publisher.

As women we might have wished a chapter devoted to the very noble humanitarian work performed by the first Relief Society, the Young Ladies' Association, and the Primary Association of this Church. The club movement has also helped make Utah history in various directions. There is a little mention of woman's suffrage which movement was but one of the many utilitarian efforts put forth by the intelligent organizers and state builders amongst the women of this state. However, it may be expecting too much for women to ask recognition at the hands of our men writers. Notwithstanding this little defect, we cheerfully recommend the book to all our societies and suggest that all ward societies should come into possession of one.

To Genealogical Class Leaders.

Finding it impossible to secure the Baring-Gould Surname book, a Committee was appointed to prepare a Surname book of our own. It was hoped that this book could be published this winter, but the task is too great, the results too important for a hasty preparation. We therefore ask our students to do the best they can with our Guide lessons, and we hope to have the book all ready for next season's fuller and more complete study.

Susa Young Gates,
Amy Brown Lyman,
Lillian Cameron,
Surname Book Commitee.

HAVE YOU SUBSCRIBED FOR THE

Relief Society Magazine

IF NOT, DO IT AT ONCE

Wedding Rings

The wedding ring that's just right should be narrow, perfect oval (not flat), hardened to withstand wear, one piece of solid 18 karat gold, the kind we sell. We can make your old broad one over into the modern kind, using your old gold for $3.00—write about it, or come in and talk it over.

McCONAHAY the Jeweler

64 SOUTH MAIN ST. SALT LAKE CITY, UTAH

Z. C. M. I.
School Shoes For Boys

Are made for service—they will keep the boys' feet warm and dry.

Z. C. M. I.
ALLOVERS

are the ideal play garment for boys and girls. Cheap, serviceable.

ENJOY A
GRAFONOLA
AT OUR EXPENSE
Send for our big FREE Catalogs, showing GRAFONOLAS $15 upward and see just which style you want. Choose your records from a list of thousands. We'll send the complete outfit on
FREE TRIAL! No Money Down
Hear the great singers, the famous bands and orchestras; laugh at the sayings and songs of the funniest comedians. Entertain yourself and friends
FREE
Send for these interesting catalogs. They're FREE, and writing will not obligate you in the least. Send now while you think of it.
TEAR OUT AND MAIL
Send Catalogs to
Name
Address
DAYNES-BEEBE MUSIC CO.
61-63-65 Main St. Salt Lake, Utah

Travel More Locally
at
Little Cost
via
Oregon Short Line

UNION PACIFIC SYSTEM

HALF FARE SUNDAYS—SLIGHTLY MORE SATURDAYS TO MONDAYS.

Ask your Agent for Details

English and American ARCHITECTURE

By GEO. M. ALLEN

Is in Mrs. Horne's Art Book, "*Devotees and Their Shrines.*" Send to this office or to Mrs. Alice Merrill Horne, 4 Ostlers Court, Salt Lake City, for this book from which the lessons on Architecture for 1916 are assigned.

Price $1.25 Postpaid

"Civilization begins and ends with the plow."—Roberts.

Utah Agricultural College

LOGAN, UTAH

Devoted to the ideal of extending the blessings of education to every fireside.

Firm in the conviction that a favorable home life is the Nations greatest asset.

CONENVIENT
SANITARY
DRUDGELESS
} HOMES {
INTELLIGENT
REVERENT
HAPPY

The College offers work in all the branches of *Home Economics.*

Further information furnished on request.

Address: The President, Utah Agricultural College, Logan, Utah.

LABOR IS LIFE

Garment Wearer's Attention

Temple Brand
GARMENTS

A label like the above is found below the Temple brand in the neck of all L. D. S. "Temple Brand" garments. Be sure it is in those you buy. If your leading dealer does not have the garment you desire, select your wants from this list and send us the order. We will pay postage to any part of the United States. Samples submitted on request.

Cotton, bleached, light weight	$1.00
Cotton, bleached, gauze weight	1.35
Cotton, bleached, medium weight	1.50
Cotton, bleached, medium heavy	1.75
Cotton, unbleached, heavy weight	1.75
Lisle, bleached, gauze weight	2.00
Lisle, bleached, light weight	1.75
Fleeced cotton, bleached, heavy	2.00
Mercerized cotton, light weight	2.00
Mercerized cotton, medium weight	3.00
Wash-shrunk wool, medium weight	2.50
Wash-shrunk wool, heavy weight	3.00
Silk and wool, medium weight	3.50
Australian wool, medium weight	3.50
Australian wool, heavy weight	6.00

SALT LAKE KNITTING STORE

70 MAIN STREET, SALT LAKE CITY

American River Canyon

OGDEN ROUTE

THIS IS AN ERA OF PREPARATION.

Plan your summer vacation NOW.

We can show you how greatest value for money spent can be obtained by a

VACATION IN CALIFORNIA

Make your summer trip include

LAKE TAHOE, SAN FRANCISCO, MONTEREY BAY POINTS, SANTA CRUZ, BIG TREES, SANTA BARBARA, YOSEMITE VALLEY, LOS ANGELES

Write for details now.
F. E. SCOTT,
District Passenger Agent,
203 Walker Bank Bldg.

SOUTHERN PACIFIC